The American Missionary

SAMUEL LANE LOOMIS, D.D., *Managing Editor*

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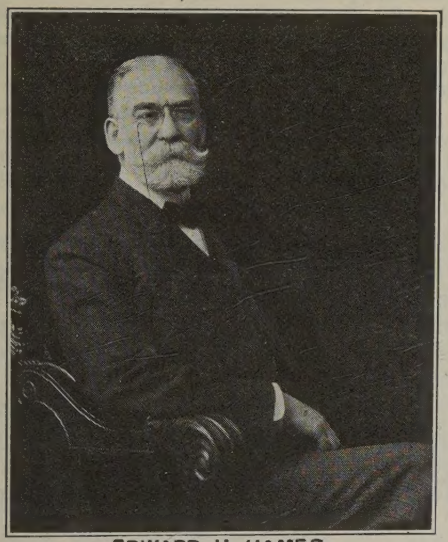
EDWARD H. HAMES

THE AMERICAN MISSIONARY is sorely bereft by the death of Mr. Edward H. Hames, who had been the Business Manager of this magazine since it was started. All his long life since his high-school days he had served our Congregational Church in its publication work. For forty years he was connected with *The Congregationalist.* As this did not occupy all his time he was for twenty-five years the business associate of Dr. Edward Abbott in publishing *The Literary World.* The financial management of *Congregational Work,* the little paper which told in a popular way of all our missionary activities, was in his hands in the first decade of this century. When in 1909 our joint home-land magazine, THE AMERICAN MISSIONARY, was begun, he became its business manager and continued as such to the day of his death. For three score years he had been the servant of the churches in these tasks. He was an indefatigable worker, and his faith shone out in his assiduous fidelity. He contributed greatly to the success of every enterprise with which he was associated. He had a genius for detail, which enabled him to carry on with ease the intricate and varied duties of his office. A warm hearted Christian, he radiated the sunshine of good cheer upon his co-workers. Honored and loved by all in the several Societies for whose interest he cared, he was worthy of the tribute of the Board of Editors of this magazine, read at his funeral, which bore testimony to his noble Christian character and his long career of remarkable usefulness.



EDWARD H. HAMES

Mr. Hames was born in the Eastern district of Brooklyn, on January 13, 1844. Had he lived two weeks longer he would have celebrated his seventy-eighth birthday. His parents were English, and he was one of a family of eight. He loved the city of his birth, and he was much attached to Boston, his wife's former home, and where so many years of his life were spent. His church membership was in Newton, Massachusetts, but in Brooklyn he attended Clinton Avenue Church where Dr. Boynton was pastor.

CONGREGATIONAL WORLD MOVEMENT

THE ROMANCE OF THE APPORTIONMENT

By Rev. Albert Daniel Stauffacher

(NOTE: Mr. Stauffacher is pastor of our church at Northfield, Minnesota, a church that has always been notable for its giving and for the number of missionaries, both home and foreign, which it has supplied. The church held a School of Missions October 19th to November 16th, with two sessions a week and an average attendance of 102. This was followed by a School of Stewardship lasting two weeks. The Boy Scouts distributed the Stewardship Questionnaires to the homes ten days in advance, and they were returned three days before the first meeting. For the second meeting, a set of ten questions and problems, gathered from the answers, were discussed by designated speakers. Mr. Stauffacher says that the church is now planning for a School of Religious Education, and that they have in mind for a still later date a School for the Study of Social Problems. J. E. McC.)

IN the Survey number of THE AMERICAN MISSIONARY and *The Missionary Herald,* we read of " The Romance of the Treasury." May we go further back and use this same characterization in relation to the Apportionment? Can there be any romance about so prosaic a thing as a plan for raising money? There can when that plan assumes the proportions of a friendship, an inspiration and a challenge.

The Congregational System of Benevolences affords a supreme example of a purely voluntary co-operation in the management of a great enterprise. As such it is prophetic of the new order that is to be. Its crucial point is the Apportionment and its romance centers around the two words " voluntary " and " co-operation."

Christian forces are challenged today to demonstrate not only as an intellectual opinion, but also as a working hypothesis, the three-fold Christian ideal of the sacred worth of every individual as a child of God, of brotherhood as the primary relation between man and man, and of loving service as the controlling motive of life. It is not enough to preach this ideal. It must be incarnated in the life and organization of the Church. To do this several radical changes must take place, one of which is that the structural principle of competition, with major emphasis upon the motive of self-interest, must be supplanted by the principle of co-operation with the chief emphasis upon the motive of service. Here is where the romance of the Apportionment comes in. The Apportionment is neither a tax nor a demand. It is based neither upon compulsion nor upon the power of authority. It is just " a fraternal suggestion looking toward the systematic, business-like support of our missionary enterprise." It is a pioneer experiment in voluntary co-operative brotherhood building, and as such, far from being the hardship and necessary evil it is often felt to be, comes to each church as a friend, an inspiration and a challenge.

The Apportionment a Friend

The Apportionment solves many of the problems and answers many of the questions of the local church. It is a friend to the church in that it groups

the budgets of our several benevolent societies into one, thus doing away with the multiplicity of appeals; it helps the church to answer the question, "What is our share in the voluntary co-operative plan of brotherhood building?"; and it secures to the churches an equitable distribution of the funds to be raised, inasmuch as the distribution is made by a committee thoroughly familiar with the circumstances of each church. The Apportionment is a friend to the individual giver in that the amount apportioned and its distribution to the Boards are determined by a group of men who are in close touch with the needs of the work of the several Missionary Societies, thus assuring the individual giver the wisest possible use of his gift. It is a friend both to the individual giver and to the local church in that it sets a goal in advance of present attainment, but not beyond the reach of possibility, thus spurring us on to do our best. It is a friend to the rest of the world in that it represents not the maximum, but the minimum; it presupposes non-apportionment giving, thus affording other appeals opportunity for a hearing and the individual giver a wide range for the exercise of giving beyond that which is asked for.

The Apportionment an Inspiration and a Challenge

On the part of the Boards the Apportionment is not only a pioneer experiment in the Christian principle of co-operation as opposed to the principle of selfish competition, but it is also a daring venture of faith in men. As such it should inspire every individual giver and every minister in whom such faith is reposed to do his best. No doubt some of the Boards would fare better if they went after their budgets in the old-fashioned way of going right down to the local church and taking all they could get without regard to the needs of the other societies that would have to be satisfied with what was left. But they have chosen to put their trust in a method of co-operation, and their faith in the readiness of independent men and independent churches to co-operate voluntarily in carrying on the work of God in the world. Some men chafe under the constant pressure of the secretaries. But when I remember how strong the temptation is to consign to the waste-paper basket a large portion of each day's mail, and how often we yield to that temptation, I marvel at the patience with which the secretaries send out communication after communication and wait for each one of several thousand men to bring up his segment of the line. How they must long to pounce upon us at times when the tug from the Mission Field becomes too strong for their big hearts to bear! But they don't. They just send out another letter and wait for our answer. And when we remember that 75,000,000 folks in the non-Christian world alone, and great hosts of men, women, and children in our own land are dependent upon our answer for spiritual nurture, and when we remember that our own brothers and sisters who are ministering in the hard places are dependent upon our answer for the bare sustenance of life, we are challenged to make good this venture of faith in us.

And finally the Apportionment is a test of the Church's intention to put its giving upon a business-like basis. It makes no pretence of being able to live upon small collections and haphazard giving. It presupposes nothing less than sufficient interest and earnestness in the work of the Kingdom to place the giving program of the individual and the local church upon the basis of a frank recognition and acknowledgment of God's stewardship of all of life. It calls for a type of stewardship that will put the business of the Kingdom upon as sound a financial basis as that of any business establishment. It is the call of an earnest God to earnest men, of a God of faith to faithful men. Here again we dare not fail to meet the challenge.

THE CONGREGATIONAL COMMISSION ON EVANGELISM

THE USE OF LITERATURE IN CHURCH WORK

By F. L. Fagley

A MASTER craftsman evidences his skill not only in the results which come from his labor but also in the way in which he uses the tools available to accomplish results. There are few craftsmen who have greater need for efficiency in the use of tools than the minister of a parish who is charged with the supreme responsibility of helping men and women to broad and gracious Christian living which shall be characterized by growing acquaintance-ship with God and enlarging service with their fellowmen.

To do this the minister first of all capitalizes his own personal life. It is his own vital faith which kindles faith in another, and it is his own spiritual life which brings refreshment to the thirsty lives of others. This truth is axiomatic and every pastor realizes continually how greatly the results of his own ministry are measured by the vitality of his own Christian life. The second great avenue by which and through which the minister works the spiritual transformation of others is through his spoken words—words of encouragement, of sympathy, of comfort, through which he is able to lead others into a realization of the truth which makes them free under God. There are many other tools which the minister uses in his labors but perhaps none upon which he depends more, in addition to his own spiritual life and his own spoken word, than the printed word, and it is of the value of literature in church work that I desire to speak just now.

What Is the Source of Our Evangelistic and Devotional Literature?

The first question a craftsman asks himself when considering the value of any implement is, "Whose workmanship is this?" The woodsman examines carefully the trademark on his axe and the physician most carefully inspects the label to know the source of his remedy. In like manner a minister should exercise all diligence that he may be sure that the source of his material is good and proper. The Commission on Evangelism and Devotional Life, which was set up by the National Council at Des Moines in 1904, has been through the years making a study of men and methods in evangelistic work and particularly these later years has been seeking to know the men in our fellowship who, both by their results and by their methods, stand pre-eminent as skilled workmen of God. I feel sure that in our whole fellowship there are no pastors who exceed in the effectiveness of their work the men who with great sacrifice of time, yet with great pleasure and joy in the opportunity for service, have prepared for their brethren practical helps. Pastors such as William Horace Day of Bridgeport, Charles E. Jefferson of New York, Robert E. Brown of Waterbury, Ernest Bourner Allen of Chicago, Edwin H. Byington of West Roxbury and Livingston L. Taylor of Canandaigua; religious leaders such as Dr. Burton of the National Council, Dr. Davis of Chicago Seminary and Sherwood Eddy. The material these men have prepared with great care has come directly out of their own study and personal experience—it is not theory, but has been justified by extensive experience.

What Is the Nature of This Literature?

The material is grouped under four main heads: First, *Helps for Deepening the Devotional Life of the People.* Pastors everywhere have felt that if church life was deteriorating anywhere, the deterioration was in the devotional life of the people, both as individuals and as families. It has been the common experience of pastors everywhere that men and women who pray at home rejoice in the means of grace offered by the church and are happy participants in its worship and service. The hope of the Commission has been to be of practical help to pastors in stimulating Bible reading by individuals and in the home, encouraging folks to form the habit of prayer and to make it possible for families to unite in Christian song.

To do this the Congregational Hand Book carries as its heart a plan of daily Bible reading running through the year. It includes also the prayer meeting topics which will be commented on week by week in *The Congregationalist.* The portion of the daily readings which fall within the Lenten period are expanded in The Fellowship of Prayer booklet, which in years gone by has been used by hundreds of thousands of people. It is anticipated that this year an additional hundred thousand will be brought into this fellowship during the Lenten season and that increasingly we shall be helped to study, meditation and prayer. The readings for the Lenten season are from the Gospel of Luke, hence a special edition of the Gospel is available at three cents per copy. This is in the handy vest pocket size, printed on good paper in neat type.

In order to make the plan for daily devotions more effective there have been provided a Book of Prayers and a Book of Devotional Hymns. The Book of Prayers will be of the greatest service for individuals and families and in the services of the church. It is beautifully printed in two colors and contains a choice selection of prayers for all occasions. The Book of Devotional Hymns makes available for the first time a neat hymn book containing the devotional hymns of the church; forty-eight of these hymns with music are printed from standard size plates, neatly bound. For young people's meetings, for cottage prayer meetings and particularly for family use, for Sunday afternoon and on other occasions, this hymn book will be of the greatest service.

Second: *The Pastor's Class.* A new edition of the Textbook for the Pastor's Training Class is available. This has been entirely rewritten and suggestions from many pastors have been taken into account. The heads of the various chapters indicate the scope of this new book; they are: Being a Christian, God, Jesus Christ, The Bible, The Church, The Kingdom. Dr. Herring's splendid outline, "Congregationalism," with application for membership, has been reprinted in new form, and also a certificate of church membership card, which is in two colors.

Third: *For Personal Workers.* For the personal workers' class there is available Sherwood Eddy's "Personal Evangelism, The Greatest Work in the World." This splendid textbook is spoken of by many pastors as the finest course of instruction ever prepared for those who wish to engage in personal religious work. Dr. Allen has prepared a splendid four-page leaflet on "Men of the Burning Heart," which takes the place of his previous leaflet, "Call to High Service."

Fourth: *For the Pastor's Own Use.* In addition to these helps which are provided, additional material for the pastor's own use has been prepared and will be sent to pastors in good season.

May these tools which have been prepared for good workmen be of real service to those who labor in the name of the Lord.

THE PASTORS' SECTION

PREACHING FOR DECISIONS

By Rev. E. W. Cross, Grinnell, Iowa

EVERY real preacher preaches for decisions. He addresses the wills of men. He measures the effectiveness of a sermon by its results in action.

The world is on fire. Pessimism is paralyzing the courage of multitudes of men. Leaders are groping for the truth. There is a new consciousness of sins. The Christian message is *the* message of salvation for man and for men. In such circumstances, the vesper meditation fitted only to soothe the worshipper into pleasant dreams, the critical discussion of economic and social problems that has in it not one word of ringing summons to moral action, the speculative essay on a far-away God that leaves the layman in doubt, alike betray a woeful insensibility on the part of the preacher to the facts of the present day situation.

It is a mistake to suppose that the typical congregation does not need evangelistic preaching. Among those present are always some who need to be soundly converted. If there are no " sinners " drawing near to hear, it is a pretty sure sign that there are " saints " who need to be converted from their spiritual lethargy. And after all, every preacher who reads his own Christian experience, knows that growth in the Christian life is marked by a succession of reaffirmations of fundamental decisions. We assume too much when we assume that the morning congregation is made up exclusively of folk who are waiting for the " second blessing."

What are some of the conditions for success in preaching for decisions? First, the preacher must convince himself that great events may transpire in the lives of the people to whom he is bringing his message. " Lord, what a change within us one short hour, spent in thy presence can avail to make." The very fact that men have come to hear indicates a degree of willingness to be persuaded. The presence of an earnest, aspiring group of folk creates a favorable atmosphere. The sincere preacher can count absolutely upon the active co-operation of the Spirit of God in making effective his appeal to the consciences of men. All Christian history shows that men are saved by preaching, " foolish " as some of it is. Some of the most remarkable revolutions in human character have taken place during the few pregnant moments of a Christian sermon. Most ministers of experience have known individuals who definitely determined to follow Christ on a Sunday morning during the preaching of their own pastor. A man's preaching should show clearly that he has planned and prayed for such definite results.

Again, the man who is preaching for decisions will be willing to strip his message of every word that does not count. Viewpoints of which the preacher himself is not dead sure will be left for less urgent occasions. Men are not interested in our doubts and speculations, much less converted by them. Exhibitions of personal smartness will not constrain men to love the preacher's Lord. Fine rhetoric is distinctly out of place.

Again, the preacher will take a sympathetic attitude toward the man whom he would persuade. The herald of the Good News is neither a caustic

critic nor a prosecuting attorney. The magnetic power of Jesus may be partially accounted for by the fact that men knew that He cared for them, understood them and saw deeply enough into their hearts to believe in the possibility of a wondrous new manhood for them. We must show by our preaching that we understand something of the pull of temptation on men's lives; that we believe they would shrink away from sin if they only realized the full ugliness of it. We should proceed upon the assumption that men would like to live the Christian life if they could be made to see how splendid it really is. We should believe that most men have at times secret yearnings to be clean, brave, generous men. " The poorest son of Adam," says Carlyle, " dimly longs to be a hero."

In the fourth place, the man who is preaching for decisions will use only such lines of appeal as have stirred his own mind and heart and conscience. If the arguments and persuasions used by the so-called " professional evangelist " leave him cold, it is not a proof that those arguments and persuasions are not valid. It is a proof that he cannot use them. The motives that have made and kept him a Christian are the motives to which he must constantly appeal in others. Surely the most modern of earnest Christian preachers will find if he brings his message down to this essential Christian testimony, that he has a most glorious message to declare; more compelling, I believe, than the message of any other generation. He may not hate sin as a violation of some abstract divine law or as an inherent evil principle in the human heart. But he hates *sins* with a perfect hatred. For with his quick social sense he sees what sins really mean. He sees that sins wreck homes and blight promising youth, and grind the faces of the poor and turn loose war and curse dear little children before they are born. He can honestly testify " the gospel of the grace of God." By so doing, he can arouse that deepest and most abiding motive of the right life—the sense of gratitude. For what thoughtful man can receive life with all its unearned blessings, the gifts of nature, of home, of country, of freedom, of faith, of Christ—what thoughtful man can receive *life* with any degree of appreciation without saying to himself, " I am not my own. I am bought with a price." He can create a hunger for divine manhood by holding steadily before men's eyes the great figure of Jesus Christ. There is that about the life of Jesus Christ which constrains. His life has an irresistible fascination. We preachers do not believe enough in Jesus Christ. We are half afraid to set him clearly before men in all his purity and strength and love, and let *Him* save men. No true minister can put in words all that Jesus Christ means to him. It goes beyond utterance. But cannot he make men feel something of what he feels of the glory of his Lord? In these days, as in no other days, we can present the Christian life as the supreme adventure, the opportunity to take part in building the great democracy of God.

Finally, the modern evangelist will not fail to declare that the man who begins to lead the Christian life *can succeed.* Many a man hesitates for lack of assurance that there are divine aids in the way of guidance and strength available for the man who will start up the great Christian highroad. His decision to start will often be secured only by furnishing him with concrete illustrations of men who have won through by virtue of divine assistance.

In closing, let me say that it is my conviction that the most effective preaching for decisions is done by men who are constantly dealing with individual men in the matter of their moral and religious needs. The preacher who does personal work knows what is stirring in the minds and hearts of his congregation. He also can know certainly whether his preaching is " getting home " to the places where men really live.

THE AMERICAN MISSIONARY ASSOCIATION

IT will interest our readers to acquaint themselves with the responsible direction of the A. M. A. in the members of its Executive Committee, viz:

John R. Rogers, N. Y. (Chairman)

TERM EXPIRES 1923

J. Percival Huget, N. Y.
Edward P. Lyon, N. Y.
Mrs. C. G. Phillips, N. J.
Wilfrid A. Rowell, Ill.

TERM EXPIRES 1925

Lucien C. Warner, N. Y.
G. Glenn Atkins, Mich.
J. R. Danforth, Conn.
Lewis B. Moore, Ala.
Arthur B. Holmes, N. J.

TERM EXPIRES 1927

Ferdinand Q. Blanchard, Ohio
Daniel C. Turner, N. Y.
Oscar E. Maurer, Conn.
Philip S. Moxom, Mass.
Willis D. Wood, N. Y.

The following is the summary of the work upon which they are called to administer, viz.:

THE SOUTH: Educational

Schools	Negro	White	Schools	Negro	White
Theological	2	..	Affiliated	1	1
Colleges	5	1			
Secondary	19	2	Total	32	4
Elementary	5	..	Pupils	8,000	520
			Boarding Pupils	1,375	325

THE SOUTH: Negro Churches

Churches	150	Benevolences	$12,326.50
Missionaries	72	Additions	800
Members	13,500	Sunday Schools	8,000

INDIAN MISSIONS

Churches	29	Additions	500
Missionaries	29	Schools	2
Members	2,627	Teachers	29
		Pupils	200

ORIENTAL MISSIONS

Churches	25	Night Schools	7
Missionaries	42	Pupils	300
Members	600		

PORTO RICAN MISSIONS

Churches	11	Superintendents	3
Members	900	School	1
Additions	99	Hospital	1

Women Missionaries 5 Nurses 3

MISSIONS FOR MEXICANS AND CUBANS

Schools	7	Teachers	15
		Pupils	250

UTAH MISSION SCHOOLS

Secondary Schools	2	Teachers	21
		Pupils	300

SUBSIDIES TO OTHER MISSION BOARDS

Hawaiian Evangelical Association
Support of 5 Missionaries

American Board for Africa
Support of 7 Missionaries

THE WORDS OF LINCOLN

"LET every American, every lover of liberty, every well-wisher to his posterity, swear by the blood of the revolution never to violate in the least particular the laws of the country, and never to tolerate their violation by others.

"As the patriots of seventy-six did to the support of the Declaration of Independence, so to the support of the Constitution and laws, let every American pledge his life, his prosperity and his sacred honor. Let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children's liberty.

"Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries, and in colleges; let it be written in primers, spelling-books, and almanacs; let it be preached from the pulpit, proclaimed in the legislative halls, and enforced in courts of justice. In short, let it become the political religion of the nation."

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DORCHESTER

By Secretary Samuel L. Loomis

TWO HUNDRED AND TWENTY-FIVE years ago the town of Dorchester, Massachusetts, which at the time was itself only sixty-five years old, put forth a south bound colony. Those who entered upon this adventure, adopting the admirable plan of the time, organized themselves into a church before they started, and as a church, migrated to South Carolina. There they settled upon the Ashley River, some eighteen miles above Charleston, giving to the entire county the name of their old home town—Dorchester.

Half a century later the same colony, composed now of the children and grandchildren of the original settlers, decided upon a second migration. They accordingly removed to a point one hundred and fifty miles further south, about thirty miles below Savannah, upon the low-lying, fertile plains of McIntosh in Liberty County, Georgia, a region especially adapted to the culture of rice. Here they settled in 1752 and straightway built an altar unto the Lord in the shape of a great church which they styled the Dorchester Midway Congregational Church. About this central shrine they cleared and planted their great rice fields, and built their spacious homes.

Followed a hundred years of prosperity in the course of which that pilgrim church became exceedingly fruitful in human values. Look at the amazing record prepared by a pastor who himself is one of its children. From that single church came four Governors of States, two signers of the Declaration of Independence, six Congressmen, two of them Senators; six counties were named after her and five more from her illustrious sons. She produced eighty-three ministers of the gospel, two university chancellors, three college presidents, six college professors, three professors in theological seminaries, six foreign missionaries, two judges of superior courts, two mayors of cities, one minister to a foreign country, besides a host of attorneys, physicians, teachers, and prominent university men. This parish was the first to assert its independence of the mother country. It sent Lyman Hall as its representative to the Continental Congress. One of its sons, Honorable John E. Ward, was the first Minister Extraordinary and Plenipotentiary to the Imperial Court of China. Another revealed his Yankee lineage by inventing the sewing machine. Among

its ministers was the father of the poet, Oliver Wendell Holmes. Not the least of its children was the woman who became the mother of Theodore Roosevelt. Surely, it would be hard to find another church anywhere which could show an equal record.

At the end of that wonderful century came the Civil War and with it sudden and appalling changes. Over the highway, past the church, swept Sherman's army, marching from Atlanta to the sea. The venerable pile itself was spared, but every other considerable building along that fiery track was put to the torch. The inhabitants were scattered and the land left desolate.

The white people never returned. Just why they failed to do so is not clear. Possibly the malaria which haunts low lying lands prevented them.

LIBERTY CHURCH, DORCHESTER

At all events the mansion houses were not rebuilt upon the blackened ruins. The neglected rice fields, overrun with tangled swamp growth, were soon swallowed up by the jungle, and the great church, after its century of amazing fruitfulness, was left empty and solitary. So it stands today, many windowed, and lifting its lofty belfry above the encircling forest. An aged negro will open it for you, point out the quaint high pulpit, the doored pews, the deep gallery like a theatre's balcony, from which the slaves used to look down upon their masters; but it is no longer open for public worship except when, once a year, its children and children's children, coming down from Savannah, hold a memorial service there. Beside it lies the loveliest of burial places, a spot overshadowed by huge live oaks from whose branches swing and float long banners of gray-green moss, while the stones below that mark the rest-

ing places of the illustrious dead are wreathed about with fringes of delicate fern.

But the white man when he so vanished from the land, did not leave it empty. His negro slaves stayed behind. An aged negro man reputed to be one hundred years old, will tell you about it. "Were you here, Uncle, when Sherman's Army went through?" "Surely, I was here, massah." "Did you see General Sherman?" "No, I didn't exactly see General Sherman." "But you saw plenty of Yankee soldiers, didn't you?" "No, massah, to tell de truf, I didn't see no soldiers; I didn't see not a one." "Where were you then?" "I? I tuck to de swamp."

After the passing of the dreaded Yankee troops who were reported to have horns if not hoofs, the colored people returned to their quarters and with such poor dwellings and meagre food as they were able to secure, began their life as free men. For them malaria had no terrors. Their families were immense. They set up their cabins here and there among the live oaks and cypresses, and later formed a community where scarcely a single white man can be found within a radius of twenty miles, planting their small patches of corn and cotton on the drier parts of the land.

Thus deprived of the wonted protection and kindly help of that superior group whose servants they had been, cut off from the uplifting influence of the outside world and left to shift for themselves, in deep poverty and dense ignorance, the Negroes of Liberty County soon commenced to slip back towards the barbarism from which they had lately sprung. Their language gradually became an unintelligible jargon, and the vices and superstitions of the African jungle began to spring up among them. At this juncture there arose in their midst an institution which has become the "light of all their seeing."

"This can be no place for a school," exclaimed Secretary Beard when first he saw the plain little building, doing duty at once as schoolhouse and teacher's home, planted there by the A. M. A. fifty years ago. In the course of the five-mile ride from the railway station along a miry road, through dim forests festooned with somber streamers of moss, he seemed to have passed scarcely half a dozen human habitations. "There can't be many children about here," said he. "Wait until school opens," said Miss Plimpton, the heroic New England teacher who was facing the situation all alone. Next morning when he saw the pupils pour in by dozens until they filled the tiny building to suffocation, children and adults together, he changed his mind. "It seemed a most unlikely place for the planning of an institution," he afterward wrote, "but there was no question as to the prevailing dense ignorance, the crying need, the earnest desire of that neglected people for light upon their poor, darkened lives." The Association decided, therefore, to let the school stand and develop as need should appear and opportunity open. A general schoolhouse came first, next a dormitory for girls, then one for boys, with a teachers' home, until today in place of the former little elementary school with a single teacher, stands Dorchester Academy with a plant of a half dozen considerable buildings, a staff of a dozen competent teachers, and about three hundred pupils. The place is always brim full.

"Ah looks down de road every morning toward de east," said the old preacher, "and sees a big black cloud comin' down upon us. Then Ah looks down de road toward de west, and there is another cloud, bigger and blacker. Ah knows it can't be rain 'cause it comes from both ways to wanst. Ah looks again and now Ah sees that it is only de children coming up to Dorchester school."

Going to school at Dorchester is no such easy matter for most of them.

The majority live five miles and more away. Two, and these among the very best, have a daily walk of nineteen miles between school and home; their paths through the cypress swamps is often ankle deep in water. They must start before light in the morning and cannot reach home until long after dark. The regular tuition fee, though very low, is more than a trifle to them, for there is precious little money thereabout. Yet they deem the effort not too great nor the price too high for the privileges offered.

Parents are determined to educate their young people, at any and every cost. One old mother, a slave girl of seven when freedom was declared, boasted that she had "raised fourteen head" herself, and sent every one through Dorchester. There were years, she said, when she lined up ten at a time and marched them up to school at the ringing of the bell, while she and her husband went into the field to work for their bread until dark. She has now five grandchildren there. "Ah can't read maself," said she, "but no chile of mine gwine be raised without book sense."

Our students at Dorchester are darker than in other A. M. A. schools; there are no mulattoes among them; they are perhaps a trifle slower in learning, but on the other hand we have no pupils anywhere who exceed them in earnestness and industry, and probably few to whom the school means quite so much. Within its walls lies their only contact with the great wide world. It is their one means of inspiration and uplift.

Picture a group of such children on a Sunday afternoon, gathered about their teacher while she reads aloud to them such books as Washington's "Up From Slavery," "Mrs. Wiggs of the Cabbage Patch," "The Bird's Christmas," Dickens's "Christmas Carol," or "Pollyanna."

The interest in Dorchester Academy is not confined to the pupils and their parents. It is the most important thing in that entire region. Commencement Day means a grand community celebration. People gather from all points within a radius of fifty miles. Long before daylight on the eventful morning, the caterers for the expected multitude begin their preparations.

Dozens of booths are constructed along the highway and soon the sound of the ice cream freezer is heard in the land, and the air is redolent of fried fish and chicken. Anon the visitors begin to arrive on foot, on horseback, in battered Ford cars, in vehicles drawn by horses, oxen and cows, they come until every school building is brim full and the entire campus black with the overflow.

The graduating class is not a large one. It is a long, steep climb to get clean through the twelfth grade. To accomplish this is held to be a great achievement. Three of the graduates this last summer have walked to and from school, a distance of fifteen miles, daily, ever since they were in the fourth grade. One of these was never absent during the last year and was tardy but once. An education that costs so much means a great deal to those who achieve it—to themselves and to their proud and rejoicing parents. Out of those crowded schoolrooms have come scores of men and women who have become leaders of the colored race not for that region alone, but the entire south land.

But useful as she has been and is, we feel that Dorchester ought to do a great deal more for her neighbors. They need help, and need it sorely on the economic side, for they are desperately poor, especially since the boll weevil has put an end to cotton growing. Yet they live in what might be a land of plenty. A wild and forbidding region it is, a dense growth of live oak, cypress, sweet gum, long leafed pine and tangled vines occupying the spongy ground. One hears strange tales of the reptiles that haunt the forest. A full grown alligator appeared at the very door of the boys' dormitory the other day. A neighbor woman recently killed a rattlesnake in her back yard and cast it

into a brush fire as a warning to others of the snake family. Her young children finding it there half roasted and mistaking it for broiled fish, proceeded to devour it greedily, head and all, with results that were disastrous but not deadly.

Farming is difficult in a country where razor-back hogs in eager numbers roam the forest seeking what they may devour, where raccoons from the woods are ready, the minute your back is turned, to creep in and feast upon your corn and cabbage, and where there are also plenty of other thieves with fewer legs. Nevertheless, the soil is by nature rich and is capable of yielding semi-tropical products such as bananas and sugar cane, as well as those of the temperate zone.

In view of this situation the officers of the American Missionary Association earnestly desire to install an effective department of scientific agriculture at Dorchester. Beside the school and in place of our present small plantation, they wish to set a model farm; a demonstration station where that wonderful soil may have a chance to show what it can do when properly drained, fenced, planted, tilled and tended. Time was when it made its owners rich. There can be no earthly need of the present day bitter poverty.

An enterprise of this sort will be nothing new to the American Missionary Association. We are already deep in similar undertakings elsewhere, notably for example, at the Gloucester High Industrial and Agricultural School at Cappahosic, Virginia, and at the Joseph K. Brick School at Enfield, North Carolina. What we are doing with marked success at other places, we can certainly do at Dorchester. We have land enough for a beginning—the long season, the fruitful soil, the proximity of two trunk railways between north and south assuring ready markets, and especially the great human need of the place—all these move us to take up the work at once. We only lack the necessary funds.

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A MIDWAY INCIDENT

OLIVER WENDELL HOLMES in an essay written in 1863 gives an experience of the Civil War. His son, who is now a Justice of the Supreme Court of the United States, was then a captain in the army. Wounded in the Battle of Antietam, Mr. Holmes was looking for him for many days in vain. In the midst of his hunt he came upon a company of Southerners who had been taken prisoners, one of whom he describes as follows:

"There was a wild-haired, unsoaped boy, with pretty, foolish enough features, who looked as if he might be about seventeen, as he said he was. I give my questions and his answers literally.

"What State do you come from?"

"Georgy."

"What part of Georgia?"

"*Midway.*"

(How odd that is! My father was settled for seven years as pastor over the church at Midway, Georgia, and this youth is very probably a grandson or great-grandson of one of his parishioners.)

"Where did you go to church when you were at home?"

"Never went inside 'f a church b't once in m' life."

"What did you do before you became a soldier?"
"Nothin'."
"What do you mean to do when you get back?"
"Nothin'."

"Who could have any other feeling than pity for this poor human weed, this dwarfed and etiolated soul, doomed by neglect to an existence but one degree above that of the idiot?"

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BREWER NORMAL SCHOOL, GREENWOOD, S. C.

Rev. Harry A. Beadle, Principal

TO attempt the impossible because one believes God has called him to do it makes God a real Father-Comrade as nothing else can; to venture a task too long for one to finish, vivifies the sense of stewardship with joyous incentive to unremitting fidelity if the task is His; the call to work where unmade life is responsive, where hazards are constant and serious, where passionate forces are held in restraint but sensitive control exacts one's best and gives to the days anxieties and joys such as keep one closely dependent, humble and grateful.

At Brewer, such, not more than at other mission schools nor less, is service. The "impossible" is the challenge. It is to no mere season's adventure but to a great, prolonged undertaking whose success is in reaching the inside of men, whose accomplishment is in the removal of stubborn legacies of ignorant thinking and of uncivilized living. The ancient call is immediately pressing. It is in the latest running away from his country home of a good hard-working boy who turns his back upon the country and seeks the city, not for sport or dissipation but for different surroundings and for something to do besides hoe cotton. He is tired of acres and acres of land, and long days of toil without respite. His action is the cry of the stifled heart and the thwarted life of the country, pleading escape—too much heart lost in the heat, too much life gone into the soil, too little into the soul.

Brewer, with twenty acres of land and with fourteen earnestly Christian instructors, is helping to answer this cry through the Christian training of more than two hundred children in grades one through twelve, about sixty of whom are boarders. The regular work of the grades is supplemented by work to us equally important, cooking, sewing, music, agriculture, manual training. Much is made of training students to teach, the four primary grades being our practice school. Plans are being made for a hospital to be connected with the school, the training of nurses to be a part of the school's answer to urgent community needs.

The inspirations, the aims, the carryings-through, are distinctly and expressly His. An enlarged reproduction of Hofman's Head of Christ hangs on the wall in the Chapel just behind the speaker's desk. It is between two windows facing east. That picture looks down upon us as we sing our melodies and as the Faculty and others talk with us, heart to heart, about the great Way of Life; something wonderful is stirring us, we look from that face out through those eastern windows into the glorious dawning of a new day, our eyes are opening, we are beginning to see, His call to a new life is to us, His is the better way, we begin to take it.

Classrooms are also places of vision and of breaking away; dormitory life with the appointments and spirit of a Christian home and the campus life in the midst of painted buildings, flowers and trees are for

some of the students their closest experience to a new heaven and a new earth wherein dwelleth righteousness, hope and happiness.

While the younger children are cutting pictures from old magazines and coloring motto cards, or building little houses out of old boxes, or fashioning animals from clay, they are unconsciously accepting the great ideals that are working out a Christian civilization in the world; they are conforming their lives to the great Love Fact of the ages; they are imbibing a mastering Spirit that seals the doom of an ancient instinct which early turns to thoughts of bricks, knives and guns.

With the older children it is books and blackboards instead of magazines and clay, but in the daily life of the classrooms some of them come clearly to understand that Christian character is quality, that thorough work accomplishes promotion, that service is life, and that Christian character and disciplined abilities constitute leadership.

Sewing and cooking make for character development. Old garments are mended and made over, and pretty creations are fashioned from inexpensive new material. Odds and ends are carefully saved. Simple, nourishing foods are attractively prepared and bits of left overs are worked up into palatable dishes. That waste can be converted into wealth, that valuable productions can be made from odds and ends just at hand, that great possibilities await development in simple things, are discoveries the application of which will not and cannot be limited to clothes and foods.

The garden and farm is manual labor that puts the " man " into the laborer; it is intensive farming that liberalizes and fevers individual intent. Manual training hammers away at building life on the square as above squaring lumber—greater care in measuring conduct by the Golden Rule than in measuring boards with a two-foot rule.

The out-reach of the school into the country, through its extension work, helps to transform the farms from burying grounds where all that is best in life is hopelessly interred, into enthusiastic, social enterprises where faith, intelligence and high purpose are creative forces, directing toil and making life human, righteous, law-abiding, friendly. The one word invariably spoken to country folk is personal; more than the land is the man, above the farm is the family. The hardships of the country are minimized by men and women emancipated in the practical application of His truth; it is a new countryside, a new civilization which result from the lives of men and women renewed in Him. The great secret of country life is nowhere else so much as here.

Farmers' Associations and clubs among women and children are urged to thrift, economy, simplicity, self-help; they are encouraged to make farms productive by building up the soil, by crop rotation, by keeping machinery and wagons under cover when not in use; they are counselled to escape the dictation of land owners by saving enough to pay cash for fertilizer and for rent of land instead of mortgaging crops yet to be made; they are urged to " live at home " by growing food crops and by canning the surplus; appeal is made for the cultivation of such self-respect as comes with the ownership of homes and farms. Whatever the form, the message pleads spiritual values and bids for higher standards of living, personal integrity, Christian homes, children in Christian schools, co-operative, community effort in religion, education, social advancement, and recreation.

The mission schools are unsettling things that the Christ through them may settle them right. They are doing far more than serving a few detached individuals or isolated, ill-

favored, neglected communities. They are in immediate contact with a self-assertive race consciousness that is unafraid, that makes consequential demands, and that is extensive as the country. They are touching vitally educational, social, economic, civic, religious aspects of an awakening life, every movement of which portends good or ill to the nation, a life stirred from within by momentous forces that challenge restraint and that make bold adventures in new-found liberties. In the midst of changing ideas, contending convictions, complex social relations, situations potential with power suddenly volcanic, a great, expanding life needs native leadership, far-seeing counsel, intelligent encouragement.

The time is past for palliatives and temporary expedients. Only ultimate objectives, structural ideas, basic principles, spiritual forces, and a program transparently Christian suffice, for they alone inspire confidence, disarm prejudice, win steadfast allegiance. Jesus is the only dynamic great enough to meet the situation. Education that is not Christ-motived and Christ-centered is an anachronism and woefully inadequate.

Substitutes for intelligent Christian manhood and womanhood are junk. It is forceful, assured, patient, Christian living alone that fosters such fundamental righteousness as conditions all ordered, stable, progressive living. The way to this is the Gospel's, and the great facts and principles of the New Testament must be convincingly taught in all the schools—the Christ-faith, pure-hearted living, good-will, the strong bearing the infirmities of the weak, fidelity to the end.

Yes, there are great encouragements; the fine service, lovalty, fellowship of the faculty, earnestly His; the fruitful efforts of some of the students to "put God in front"; former students are sending their children to the school; the city values the school as one of its assets sufficiently to contribute $7,500 towards the new hospital. More enheartening the assurance that the school is in some measure attaining its ultimate object as witnessed in the voluntary confession at the bottom of an examination paper that the student had had help in some of the work handed in; witnessed in the spirit of the boy who refused to let pass unchallenged the lie of one of his three companions on a forbidden trip to the near-by store, the lie that they had neither been to the "shop," nor been off the campus but had been hunting a lost ball—enheartenment that makes it all worthwhile in the statement of the president of the graduating class who happened into the office during the summer. To the question as to what best Brewer had done for him he replied, "Given me a Christian education."

When a considerable population lives on land so hard that it cannot be plowed except after rains, there is reason to thank God that a Christian school shares their life. Brewer is wrestling with such soil and with the souls of those who till it. It is faith's venture in the realm of personal character, that in Him, manhood may become erect, intelligent, respectful of self and of others and of law, spacious-minded, large-hearted, relentless in sacrificial service, engaged in high conflict until illiteracy and poverty are removed and until sin is done.

In short, among people some of whom cannot read or write, a few of whose children are in no school and many children are in school not more than four months in the year, Brewer teaches books and befriends the needy, functioning such instruction and discipline as vitalize faith that overcomes the world, truth that makes free, religion that is life abundant, wisdom that both in its beginning and ending is the fear of the Lord.

FIFTY-SIX YEARS AT LEXINGTON, KY.

By Frederic Werking, Principal

THE fifty-sixth year of American Missionary Association work in Lexington, Kentucky, was in many respects the best year in the history of the work. Chandler Normal School never saw a better spirit of co-operation on the part of patrons, alumni, students, and faculty. The year opened with all facing the fact that financial difficulties threatened the very life of the school, but as so often happens that which looked like a calamity at first proved in the end to be a blessing—what appeared in the distance to be a ghost was really a guide post pointing the way to the future. At least two factors entered into the year's work which may well be thought of as models of action for all succeeding years.

First, there was a firm faith that God would not fail to help those who were striving to further the interests of His Kingdom. In these days which are so full of materialism that simple faith in God which was more common a generation or two ago has often been lost, but not so at Chandler. Young and old alike approached the problem with a perfectly simple trust that in some way or other God would show the solution. And second, everybody believed that work must go with faith. All worked together to do whatever there was to do,—some saving, some earning, and some soliciting, but all giving either time or money and often both.

The year drew almost to a close before any official decision was reached as to the future of the school and even when the executive committee had voted its continuance, as if further to test their faith, the letter bearing the news miscarried. It was not until the last week of school that the announcement reached the field that Chandler would continue. Naturally, this met with much rejoicing, but there was no surprise expressed as to the final decision for faith was strong enough to assure them that all would be well. One of the alumnæ who had worked early and late gave expression to this sentiment when she said, "I have asked the Lord every day to help us and I knew He would not fail to do so."

No doubt many of our Northern friends who know very well that the public schools for the Negro of the Blue Grass country are of a high type wonder why these people are so anxious to have a missionary institution continued. The answer lies in the fact that "Chandler Normal School is different." Its atmosphere is different; its spirit is different; it tends to make its students different. Ah, yes, it is distinctly a Christian institution, and that is what makes it so vitally necessary to the well-being of the colored people. Public schools can never take the place of such an institution. No matter how well they may teach arithmetic, and algebra, and geometry and the rest of the subjects, a Christian education solves more problems than mathematics ever proposed. It is the mainspring for the progress of any people and especially so for those whose progress has been for any reason retarded. Only men and women with Christian ideals can solve the problems which confront them. During the fifty-six years of its history Chandler has been sending out such men and women, many of whom have been pioneers in their respective fields. Many a graduate is letting the light which he received from his Alma Mater shine out where he labors, in the same unselfish spirit as that which has characterized Chandler from its beginning. The work of one of these graduates will serve to illustrate this point.

Upon graduating, this young man began to teach in one of the rural

schools near Lexington. Little by little his school grew until other teachers were added. Situated several miles from the city, it was borne in upon him that in a community like his, there was a place for a high school course. It seemed like the wildest dream even to think of a rural high school for colored boys and girls when almost numberless cities of the Southland had none. Could he indeed establish such a school? He ventured to tell his dream. He must have a new building, too. In the course of time his idea gained favor and people of the neighborhood subscribed enough to buy the material for the structure. With his own hands, he built a large part of it. *Now he has the distinction of having the first public rural high school for the Negro south of the Ohio river.* His unselfish work has set the pace for all that section of our land. Perhaps he has shown us where new fields of labor lie, quite different from the type of work which the American Missionary Association did a half century ago, but still a work much needed.

As Chandler looks forward to the coming year, she does so in the face of a heavy financial burden which the industrial crisis has imposed, but she is confident that the faith which has carried her through the past will again stand her in good stead. She believes that her old friends will stand by and she trusts that He who has been her guide for fifty-six years will bring many new friends to her support.

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WHAT THE NEGRO WANTS

(NOTE.—Dr. Emmett J. Scott, of Howard University, Washington, D. C., long time Secretary of Tuskegee and prominent among the leaders of the Negro people, has this to say as to the bugaboo of "Social Equality.")

UPON the subject of social equality, let me say right here, my friends, that in all my acquaintance with the leaders, thinkers and masses of my race I have not found even one who did not regard the discussion of the subject of so-called social equality as a psychological makeshift adopted by some men to choke off the economic, educational and political advancement of a race which is forging ahead in spite of this paranoic phantasy of delusion. It is Social Justice the Negro seeks. A great and powerful country cannot afford to assure him less.

I am not despondent over the outlook. Our situation is serious but not desperate. A healthy sentiment in favor of fair play is growing up on many sides. Wise and courageous leaders of both races are now contending that the first and biggest task of Democracy is to keep her house in order. It is vain to talk ideals unless we practice justice. And, in the final triumph of justice I never lose faith.

What the Negro wants with all his heart, and what America will proudly concede him, I do believe, can be stated very easily:

In substitution for lynchings, he wants justice in the courts, he wants the privilege of serving on juries; the right to vote; the right to hold office, like other citizens. He wants better educational facilities, abolition of the "Jim Crow" car and of discrimination and segregation in the Government service; the same military training and chance for promotion in the United States army that other men enjoy; destruction of the peonage system, an equal wage, better sanitary conditions and reforms in those penal institutions where men and women of his race have suffered grievous wrongs. That is the Negro problem; that is America's problem. Does it impose too much upon the greatest democracy in the world? I cannot believe that it does.

THE GONCOURT PRIZE MAN

IN France the coveted Goncourt prize goes this year to a Negro of Martinique, now resident in central Africa, and author of a study of primitive Negro psychology. The Academy, of which Daudet, Huysmans and Mirabeau were the first members, writes the name of René Marin, of the Sahara and Soudan, on the roll of prize men alongside those of Proust, Duhamel, Malherbe, Barbusse and other leaders in French literature.

It is, of course, no new thing for members of the Negro race to win literary and scientific distinction. Since the days of Phyllis Wheatley and the elder Dumas British and French literature has received many contributions from men and women of African ancestry; and, despite the longer persistence of slavery in America, our own intellectual life has known a goodly company of Negroes. Banneker added to astronomical knowledge and assisted in the laying out of the national capital; Aldridge attained an honored place on the European stage when the stage of his own country was barred against him; Frederick Douglass, Blanche K. Bruce and Booker T. Washington served their day and generation well in public and in private life. Many other names will readily occur in addition to those of equal worth borne by men now living.

Perhaps the most interesting feature of M. Marin's achievement is, however, the fact that it is, as already intimated, largely a study of Negro psychology in its most primitive and savage forms. Many Negro writers have produced—as did Dumas—works bearing no special relation to their own race, unless either histories or pleas for justice. Thus the late George W. Williams wrote probably the best of all histories of the Negro race in America.

But the Goncourt prize winner at Lake Tchad, in his African novel, "Batoula," gives a realistic disclosure of the intimate life of the uncivilized tribes of the Soudan, doing for the primitive Negro what the founder of the prize did for the highly sophisticated Parisians.

That in his preface he excoriates white administrators in Africa for their crimes against the blacks, and in the romance itself pillories the blacks for their savageries, betokens an impartial and philosophical mind such as more than one white writer on race problems might well imitate.

A GREETING FROM THE CHRISTIAN ADVOCATE

AMONG the best known schools for colored people in the South are those which were founded soon after the Civil War by the American Missionary Association, which is now celebrating its diamond jubilee. It is fine evidence of the unselfish service of the Association that these institutions, which are supported by Congregationalist money, are attended chiefly by Methodist and Baptists, for, as Booker Washington, himself a product of Hampton, the most famous of these schools, once said, "When a Negro is found who is not a Baptist or a Methodist some white man has been tampering with that Negro's religion." The Association has put $30,000,000 into its schools in seventy-five years, and now spends $750,000 a year upon them. The philanthropy is one of the greatest pieces of Christian service done by any church in America, and it may well be proud of the thousands of men and women whom it has equipped for the leadership of their race.

THE A. M. A. TREASURY

IRVING C. GAYLORD, *Treasurer*

We give below a comparative statement of the receipts for December and for the three months of the fiscal year to December 31st:

RECEIPTS FOR DECEMBER

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1920	20,301.95	414.26	3,217.06	36.50	12,417.95	36,387.72	5,018.65	41,406.37	7,290.05	48,696.42
1921	16,540.31	535.89	2,687.07	108.11	10,408.24	30,279.62	10,192.68	40,472.30	3,934.83	44,407.13
Inc.	.....	121.63	.....	71.61	.....	.....	5,174.03	.....	.....	.....
Dec.	3,761.64	.....	529.99	.....	2,009.71	6,108.10	.....	934.07	3,355.22	4,289.29

RECEIPTS THREE MONTHS TO DECEMBER 31

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1921	39,664.80	807.06	9,074.59	159.00	35,519.34	85,224.79	4,342.39	89,567.18	22,386.08	111,953.26
1922	38,678.63	1,068.65	5,985.80	319.40	21,367.82	67,420.30	2,483.43	69,903.73	13,235.96	83,139.69
Inc.	.....	261.59	.....	160.40	.....	.....	.....	.....	.....	.....
Dec.	986.17	.....	3,088.79	.....	14,151.52	17,804.49	1,858.96	19,663.45	9,150.12	28,813.57

Designated by Contributors for Special Objects, Outside of Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. W. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1921	835.07	399.78	499.46	30.00	.....	1,764.31	12,240.61	14,004.92	.....	14,004.92
1922	458.25	425.63	597.20	95.15	.....	1,576.23	15,232.71	16,808.94	.....	16,808.94
Inc.	.....	25.85	97.74	65.15	.....	.....	2,992.10	2,804.02	.....	2,804.02
Dec.	376.82	.....	.....	.....	.....	188.08	.....	.....	.....	.....

SUMMARY OF RECEIPTS THREE MONTHS

RECEIPTS	1920-21	1921-22	Increase	Decrease
Available for Regular Appropriations	111,953.26	83,139.69	.....	28,813.57
Designated by Contributors for Special Objects	14,004.92	16,808.94	2,804.02	.....
TOTAL RECEIPTS THREE MONTHS	125,958.18	99,948.63	.....	26,009.55

FORM OF A BEQUEST

"I give and bequeath the sum of ..... dollars to The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Full reports of the Midwinter Meeting of the Board of Directors held at Chicago, January 17th and 18th, will be found in the March number of the magazine.

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The officers of the Home Missionary Society, so many of whom were daily brought in contact with Mr. Hames, the former business manager of THE AMERICAN MISSIONARY, will long remember the absolute fidelity and devotion with which he discharged his duties.

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Any churches which did not find place in January in the regular sessions of the Church School for the service, entitled "Closed," to be used in connection with the Chart Plan, may find it valuable for a Sunday evening service later in the month. Some churches are making such use of this drama.

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Do not fail to read the article in this issue regarding the royal service of college and seminary students at various missionary points during the summer of 1921. The tide in the matter of leadership has surely turned. Given a real task, our students give themselves with eagerness to the missionary enterprise.

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In order that he might give give additional time to the work of the Home Missionary Society, Secretary Beard declined re-election to the managing editorship of THE AMERICAN MISSIONARY after four years of service in that capacity. Dr. Samuel L. Loomis, of The American Missionary Association, was chosen to succeed him.

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The matter of receipts of the Home Missionary Society is giving the officers of the society no little concern. A perusal of General Secretary Burton's comment will reveal the reason. The year closes March 31st. Is it too much to expect that the entire constituency of the denomination will rally to save this society and its most important work from impending debt?

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Interest with regard to closed churches is being aroused by the Sunday School service prepared for January. In some instances groups of churches are uniting to provide for the opening of such with their offerings and to equip them with Ford cars. This is being done in cases where a single church is financially inadequate to the task. Correspond with Secretary Frank Lincoln Moore, 287 Fourth Avenue, for details.

CARRYING ON A GREAT MISSIONARY SERVICE

IN home missionary circles the names of Superintendents Thrall, Stickney, Powell, and Eversz have been familiar for years, and details of their lives and labors have been many times recounted. By

DAVID J. PERRIN

indefatigable effort and self-sacrificing endeavor they have laid the foundations of a great spiritual empire, and no easy task is it to follow in their footsteps. We are sure that readers of THE AMERICAN MISSIONARY already acquainted with these veterans in the service will be glad to know more intimately their successors, the men who have undertaken the arduous and responsible duties in their various states and departments.

David J. Perrin, who has succeeded Dr. Thrall as Superintendent in South Dakota, was taken by his parents to the territory in 1882, the journey being made in a prairie schooner. Here he rapidly became acquainted with pioneer life. Nowhere else is life quite so fascinating as among settlers in the first few years in a new land. Pioneers are enthusiastic, forward-looking—thinking, talking, working for the future. A busy life, certainly, with long days of arduous labor and many hardships. Blizzards and summer gales, hail storms, drought, and prairie fires! Shacks to live in and plain fare! But what are hardships to a people living and working with a vision of a great future, conscious of building new empires?

Coming out of several years of pioneer experience, young Perrin entered the preparatory department of Yankton College, where he came in touch with that noble Christian leader of great heart and great mind, Joseph Ward, through whom he was led to feel that the life of service and self-sacrifice is the ideal of every man. In 1895 he entered Chicago Seminary, and after graduating in 1899 he took a pastorate at Springfield, South Dakota, a hard place in which to serve, for there were three services each Sunday and sometimes four, but the work developed rapidly, the membership was largely increased, the church was rebuilt and a parsonage secured. He served here for more than six

AUGUSTUS C. HACKE

years, going in 1906 to Belle Fourche, where his was the only Congregational Church in a parish one hundred miles square. Here he spent almost six years, in that time trebling the membership, bringing the church to self-support, and rebuilding the church and parsonage.

In 1912 Mr. Perrin became assistant superintendent in South Dakota. Traveling at the rate of 2,500 to 3,000 miles per month in the years since then, he has become thoroughly acquainted with his state. He has aided in the organization of more than a score of churches, has helped to revive

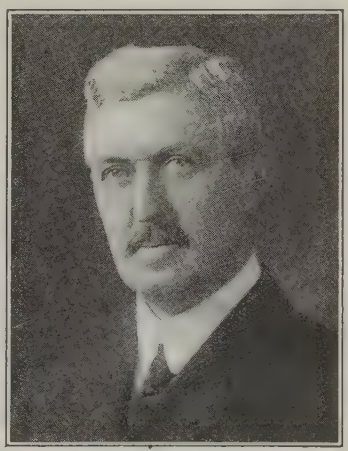
ELMER H. JOHNSON

churches and Sunday Schools that were dead, has buried a few others that should never have been born, and has helped also in bringing unification in over-churched communities by a new type of wedding ceremony called "Reciprocity Exchange" which has been used quite extensively by the state officials in South Dakota. Last July he took up his work as Superintendent, Dr. Thrall continuing as Associate. Together they are working out great plans of expansion in this developing state.

Augustus C. Hacke follows Dr. E. H. Stickney in North Dakota. He was born in Kansas and grew to manhood in Texas, his early training including a commercial college course and two years' business experience before his technical preparation for the ministry began. He received his education at Union Christian College, Merom, Indiana, Christian Biblical Institute, Standfordville, New York, and Oberlin College, graduating from the last named in 1907 and from the Graduate School of Theology in 1909. His service since graduation from Oberlin has included pastorates at Silverton, Colorado; Dickinson, North Dakota, and a year as university pastor at Ohio University, representing four denominations. He was for two years each in the service of the Congregational Conference of Iowa as Director of Religious Education and in welfare and service activities in industrial Massachusetts.

Mr. Hacke returned to North Dakota last September. He comes to his new work with a background of experience from the pastorate and secretarial work, and executive ability sharpened by contact with business and industrial relations, and a denominational sympathy broadened by close touch with other church and educational agencies. He has taken hold of the work with wisdom and vigor. Dr. Stickney is continued as Associate.

Destinies are wrought in childhood and youth. Elmer Johnson traces his spiritual quickening to a series of



HERMAN OBENHAUS

evangelistic meetings that were led by the present Secretary of the National Council. When he went to college it was to the college that Charles E. Burton had come from. At the close of his sophomore year, Dr. Powell came seeking preachers for places on

the prairies, and Mr. Johnson went to the little church at Marion, North Dakota. Graduating from Carleton in 1906 he spent two years in public school teaching, and then the pastorate again claimed him, his ordination taking place at Northwood, North Dakota, in 1909. Five years in the ministry came before his graduation from Oberlin Seminary in 1915.

After graduating from high school, Mr. Johnson says he had a diploma and a dime; after graduating from College he had a sheepskin and a debt; after graduating from the seminary he had another sheepskin, a bigger debt, a wife, a son, and a daughter. He served a number of churches in the Northwest in the interval between college and seminary, and during the war he worked for a year in a shell shop. Working at a "boring machine" afforded him not only an opportunity to compete with skilled mechanics, but the wages he received enabled him to free himself from the burden of debt.

In December, 1918, Mr. Johnson heard Dr. Swartz plead for the Pilgrim Fund, and inspired thereby left his work as a mechanic to become a member of Dr. F. L. Hayes' team. A year and a half in quest of the $5,000,000 for annuities for ministers of the Pilgrim Faith followed, his efforts in this line being markedly successful.

Again, Dr. Powell, the "Paul" of many missionary journeys in the West, made his voice heard, this time seeking Mr. Johnson as his "Timothy" to put in charge of the churches in Montana. Since the National Secretary of the Extension Boards concurred in the appointment, Mr. Johnson felt that he must respond to the combined call of the man who gave him his first spiritual impulse and glimpse into the larger world and the man who first called him into the field of missionary service. Mr. Johnson is admirably fitted for his new position.

To Dr. Herman Obenhaus falls the difficult task of succeeding the well loved Dr. Eversz, whose thirty-three years of service marked him as an able administrator, but Dr. Obenhaus comes to the position well prepared.

Dr. Obenhaus was born in Westphalia, Germany, coming to this country in 1884. Desire for an education was the compelling motive for his emigration, but the first years here had to be devoted to making a living as well as to learning, and for five years he worked at whatever came to hand. In 1892 he was graduated from Oberlin College and then served for a year in the church at Prescott, Wisconsin. Work at the University of Wisconsin followed, his graduation from this institution in 1896 leading to a year as assistant principal of the academy at Weiser, Idaho. He was then recalled to the pastorate at Prescott, where he remained for five years, the church growing steadily in strength year by year.

In 1902 he took charge of Hope Church in Superior, his efforts here meeting with decided success for the work prospered beyond all expectation. Three years later came the call to teach in the German Institute of Chicago Theological Seminary and he remained with this institution for eleven years (he was director for nine years), until its removal to South Dakota. To equip himself more fully for the work of teaching, he took postgraduate courses at the Universities of Minnesota, Berlin, and Chicago. Four years more of teaching were given to what is now Union Theological Seminary.

It was with some hesitation that he surrendered the work of teaching, which he had come to love, but he considered the new work of equal importance, particularly in these days of frequent misunderstandings on the part of the various elements composing our nation. To become an interpreter, on the one hand, of the best the new world has to offer, especially of the Church of the Pilgrims, to those who have come to these shores; and on the other, to be a translator of that

which is best as a heritage of the old world, that which the new-comers have brought with them as their spiritual possession, is no easy task. It is one, however, for which Dr. Obenhaus is singularly well fitted. May such interpretations result ultimately in a happier country and a more unified nation, and may they bring about the higher unity of the Children of God in His perfected Kingdom here on earth.

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EFFECTIVE WORK OF SUMMER STUDENTS

THE work accomplished by the fifty or more students employed by the Home Missionary Society last summer may be summed up in two words — invariably satisfactory. In every state the work was opened in such a worth-while way that the superintendents have been put to it to find someone to carry on. Reports from superintendents and church members have given high praise to the young men, the work of the church having received a decided impetus from the efforts of this intelligent, purposeful group of student-pastors. It is of interest to see how the service has affected the young men themselves. Extracts from their reports are illuminating.

H. C. Kimmel, who was sent to Big Piney, Wyoming, found the work there so satisfactory that he returned for a year's service before finishing his course at the seminary. Mr. Kimmel had one of the busiest summers of his life, but it was also one of the most valuable and pleasant. "You will notice," he wrote, "that I refer to our church as the Community Church. I am doing this because there has been so much ill feeling between the Episcopalians and Congregationalists, and I am trying to weld the two factions into one body of worshipers. Twenty-three people took communion recently, and as they stood around the altar, I noticed not only Congregationalists, but Episcopalians, Lutherans, Methodists, and Presbyterians. So far, I have succeeded in raising my monthly salary. I hope to be able to do so for the rest of the summer, although to do so will be somewhat difficult, due to the fact that the ranchers are in pretty bad straits, financially, and because those who have the money have never learned to give."

Stephen Peabody, who served at Hayti, South Dakota, also found factional disturbances. The Evangelicals have the one church in Hayti, which is a town of nearly three hundred inhabitants. A Congregational minister from Badger had been conducting services, but the afternoon, the only time which he had free, was not a good time to get people out.

"It seemed wise," Mr. Peabody reported, "to change the hour of service from afternoon to evening. There is not enough material to make a choir, and so to take the place of choir anthems, we had Victrola anthems. The Victrola man thinks it is a paying advertisement to let us have the use of one sacred piece a week free, and so one week we have a familiar hymn and the next have some more formal music from the great oratorios. An old Franco-Prussian war veteran came up to me after one of the services — we had had Handel's "Largo"—and remarked that the Victrola selection was worthy twenty sermons. I swallowed the pill and took the hint, and people here have liked the musical part of the services very much.

"We held our first service in the school house auditorium, but the next week the trustees of the Evangelical Church offered us the use of their church in the evenings. Having services in a church helps greatly in creating a worshipful atmosphere. The Sunday School lacked enough mature teachers and I tried to enlist some of the older people from both denominations as teachers, it being a

community Sunday School. During the summer there was a gradual increase in the Sunday School and a slight increase in the church attendance. The question of organizing a church was much discussed. The Evangelicals made tentative proposals for continuing with us, but there are a number of them who would hold out as long as possible. Our people would like to join with them but not to reorganize as an Evangelical church. Whether the Evangelicals would like to join with us is doubtful. I have tried to have our people keep an open and friendly attitude towards the others, doing nothing that would give occasion for just complaint. At the same time, we have worked to make just as effective a church service as possible so that perhaps later some of the Evangelicals will be inclined to join. My personal impression is that the Home Missionary Society will be able to carry on an effective work here, only if the two factions join and become one church. The people are rather timid and easily discouraged. If the work is to be continued, it will require the help and supervision of the Society at least until the present split has been healed."

GIRL SCOUTS AT HAYTI, SOUTH DAKOTA

Wallace Westwood, who went to Kootenai, Idaho, was given a cordial reception. For two years there had been no regular services in the Congregational Church, which is the only house of worship there, and the membership and support had so dwindled that there were not above twenty names on the books. Kootenai is a boom town, now on the decline, and people have been moving away as enterprises have fallen through. Mr. Westwood spent a great deal of time in his work among the young people, organizing a troop of scouts, playing and hiking with them, and he accomplished strong results in the Sunday School.

"I organized a Christian Endeavor Society towards the close of the summer, which will probably be of short duration unless a pastor comes to the field. The young people have grown up outside the church and lack initiative and that sense of responsibility necessary to the success of a voluntary organization.

"I spent a considerable time visiting among the people and making myself acquainted in their homes. I feel that I know the people very well. They need someone to enlist their energies in an enthusiastic support of

the church and so put a stop to factional disagreements and a critical attitude that is anything but constructive. It is a place where a man whose strong point is pastoral work rather than preaching can accomplish a great deal of good. The attendance will be small, not only because of the class of people, but also because of the difficulties of transportation. In winter the roads are almost impassable for mud, and in summer most of the people spend their free time in the woods and watered places.

"Before coming away they presented me with a traveling bag at a surprise party given in my behalf. I trust they were as sorry to see me go as I was certainly sorry to leave."

Albert Walker, at Arpan, South Dakota, gave considerable time to the young people. "My evening services were especially well attended," he wrote, "those coming being mostly young folks for whom I prepared special sermons. One evening two young men came in dressed in their baseball suits, just as they had come from the afternoon game played forty miles away, although they knew that I did not favor Sunday ball games. I think this success, if it may so be called, was the result of the active interest I took in things that appeal to the youth. We organized the 'Indian Athletic Club,' and it meant a great deal in favor of the preacher to be able to compete with the young men and boys on even terms.

"I spent a number of days in the field, shocking grain, pitching bundles and helping to dig a cellar. I find that when one is not accustomed to it, hard gruelling labor is excellent moral training."

Good reports came from nearly every student and so well were they liked and so excellent were the results accomplished that a number of them were asked to continue without further seminary training, while others were asked to renew their services at a future time.

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TRANSFORMING A CHURCH

By Pearl Holloway, Fremont, Nebraska

"IT can't be done, and that's all there is about it!" Eva Ashley spoke with conviction and jabbed a hat pin viciously into the grass beside her to emphasize her remarks.

"Why not?" The question came from Lola Blake, a newcomer in the community.

"Because it can't! There's no one in Elmwood who would think for a minute of giving any money to build a church such as Mr. Woodward wants, and ——"

"He didn't ask us to build a church like that, Eva," Persis Gates interrupted, "he just told us what a church like that could do for a community like this and suggested that we think it over."

"Of course I haven't lived here as long as you have," Lola remarked, "but it does seem as if we could do something. We are ten miles from the railroad, but that is no reason why we shouldn't have a good strong church, Sunday School and young people's society, and plenty of amusements without our folks having to go to town or to some questionable place in another direction."

Persis nodded encouragingly.

"That's just what I think," she agreed, "and I move that we do all we can individually and collectively to help the good work on. What would you suggest, Lola?"

"For one thing," Lola spoke slowly, "for one thing, we could give that vacant house in the church yard a thorough cleaning and make it fit to live in. I'd hate to have any preacher come here and find it that way."

"Mr. Woodward plans to live in his camp tent this summer."

"Yes, I know it, but that house might as well be used for something. There are five good rooms in it if they were only clean, and they would help wonderfully with the Sunday School work. You know yourself how crowded we are with all the classes in the church when we have no screens. Then the kitchen in that house could be fixed up to use when we want to have picnics, socials, and suppers. It must be hard for the women to have to bring everything so far and then have no place to look after getting things ready."

"I hadn't thought of that," was Persis' comment. "That would be almost as good as some of the things Mr. Woodward mentioned."

"Of course it would," answered Lola. "That's just what he meant, I am sure."

"Well, go ahead if you want to, but *I* know it can't be done," and Eva rose to leave.

Lola looked puzzled.

"Don't worry," laughed another of the group as Eva walked away. "Eva's just bound to be hopeless until it is proved. Then she will be with us heart and soul."

"Why couldn't we use some of that money we have in the club treasury for a few playground things?"

The question, coming from quiet Mary Manter whose eyes were now bright with an unwonted interest, was a distinct surprise to the others.

"The very thing!" came a unison of voices; and only the lateness of the hour brought the discussion to a close.

The little church on the hill and its companion house, vacant for many months, must have wondered what had come over the young people in the next few weeks as it endured unheard of things in the way of cleaning and repairs. The trees nodded their silent approval as busy, happy young folks gathered in their shade to rest from their labor and think out new plans. The minister and his summer tent had become a part of the busy scene and his cheery voice rose in laughter or jest at every gathering. And then, if sorrow or trouble came to any of the flock, that same voice took on a note of deep sympathy and those strong hands were ready to help. The young folks carried their joys and sorrows to him and found an unfailing friend.

One thing called for another. The house, clean and sweet from one end to another, was supplied with tiny chairs for the primary class and maps and charts for the older children. The kitchen acquired an oil stove and a miscellaneous but very satisfactory collection of dishes. The playground equipment grew as fathers and mothers realized what it was doing for their children. Boys and girls worked willingly at home through the week and the older ones joined them for a good time Saturday afternoon and evening. The halls and amusement places of the distant town no longer took the young people out night after night. The Sunday services flourished. A pastor who could work in the field, play a good game of ball, or even help get up a church supper, was worth listening to on Sunday. Fall approached and outdoor amusements had gradually to be given up. Mr. Woodward and his family moved into the little house. Very obligingly, they v a c a t e d the rooms for the classes each Sunday, but there was still the problem of long winter evenings and enlarged Sunday gatherings to consider. Once more Mr. Woodward consulted his charts and his young people.

"Why can't we give one day a week to this work," he asked, "and build a place for our fun?"

"Could we have basketball?" one of the younger people asked.

"Most assuredly," was the ready reply.

"I don't know as it's my place to say," spoke up Deacon Bradley, who had bitterly opposed any work which would lay emphasis on fun for the young people. "I reckon I didn't

help much when you began this here work, an' I reckon most of you can remember I didn't favor it none, but I must say I never seen a summer where the young folks did so much an' behaved so well, an' if havin' somethin' here at home to amuse 'em can do that—— well, I'm gettin' too old to tend to things right an' wife an' I are figurin' on takin' things easy from now on, so we won't have no use fer that barn we was goin' to build an' if Mr. Woodward here wants to take that lumber an' make a buildin' fer these things he's been talkin' about,—well, I'm willin' he should have it."

There was a breathless silence in which everyone tried to pinch himself or herself to be sure it wasn't all a dream. Deacon Bradley actually giving something for the young folks! The millennium must be about to dawn.

The deacon sat down, and Mr. Hopkins, the richest man in the community, rose to his feet. "I haven't been much of a church man," he announced, "but I couldn't help noticing the change in this community since the church took an interest in its young folks. Why, it has been remarkable! I am not sure just what Mr. Woodward's plans are, but if moving pictures are to be a part of his winter program, I hope he will allow me to contribute the apparatus."

Persis was squeezing Lola's fingers convulsively, and Eva sat in open-mouthed astonishment.

Mr. Woodward looked about the group before speaking. "This is just what I have been praying for," he said simply. "And I feel that God has been guiding us all through. First these girls got together and did what they could. Then the boys did their part and the fathers and mothers followed their example. Now the entire community sees the advantage of the move. I do want a moving picture machine, and we will have pictures that will entertain as well as instruct. There will be no need of our young folks going to see the pictures none of us enjoy. It will be comparatively easy for us to manage the building ourselves, taking advantage of Mr. Bradley's offer. Elmwood, ten miles from the railroad, will become more than ever a community center and our little church on the hill will shed its light out over the entire country and do untold good. Let us rise and sing that good old tune, 'Praise God from whom all blessings flow.'"

And as Deacon Bradley's cracked voice rose shrilly above the others in his first real hymn of praise, Eva whispered to herself, "And I said it was hopeless."

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"JOHN"

By Laura Kinsloe

NEWSPAPER offices have their morgues, big corporations have their information files, and the general public has its library reference rooms and its encyclopedias; but the headquarters of The Congregational Home Missionary Society is more fortunate than any of them. It has "John." And so far as the affairs of the Society are concerned, and particularly the records of the organization, "John" is a more valuable storehouse of information than all of the encyclopedias that have ever been written. He has spent fifty-six years working and studying to increase his usefulness to the Society and to broaden his activities for the benefit of the organization to which he has devoted almost his entire life.

"John's" full name, the name given him by his parents after he had been born on the ship which brought them to this country from Germany many years ago, is John M. Richter, but nobody around the Home Missionary Society offices knows him by any other name than "John"—and by any other name he would still be "John." He is that sort of man. He wants to

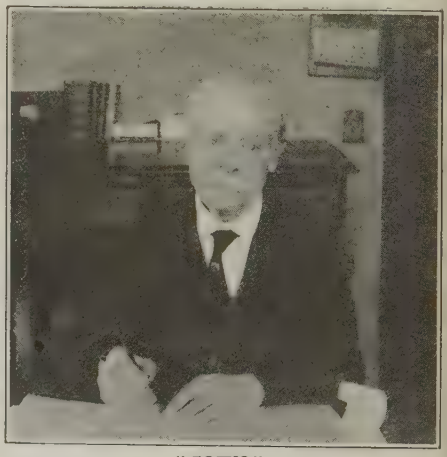
be, and is, "John" to everybody, from the General Secretary down to the newest clerk. And they all love and admire him. They can hardly fail to do so, because no man can work for one organization for more than half a century if he does not do his work well and if he has not the fine traits of character that endear him to his fellow workers.

Even though he was born on the ocean John Richter has always claimed New York as his birthplace, and insists that it must be because the ship was much nearer to these shores than to the shores of Europe when he arrived on this planet. He received the common school education that most boys get, but was ambitious to earn his own living, and at sixteen left school and went to work for The American Home Missionary Society as the Society was then called. After a few months he left to try out another position which seemed to offer greater opportunities. At the end of twelve months, however, he returned to the Society and resumed his old position. He has been in the employ of the organization ever since.

When John began to work for the Home Missionary Society Congregational headquarters were in the old Bible House in Cooper Square, then the heart of the city—even a bit uptown. In those days Rev. Milton Badger was Secretary of the organization. It was long before the days of the typewriter and multigraphing machine, and all letters had to be answered by hand—the number averaging perhaps twenty-five a day. This does not seem large when one considers the correspondence carried on in the Society's offices today, but it is quite likely that it took the clerks under Dr. Badger as long to prepare them and get them ready for mailing as it does the stenographers of the present day to send out twenty times that number.

One of the first pieces of work that fell to John was to copy these letters, and he did it carefully and painstakingly. Even after the typewriter came into use the old letter press with which the early correspondence was preserved for future reference continued to be a part of the office equipment, although used less and less frequently, until 1917, when it was disposed of along with desks, tables and chairs which had been carried along through the many stages of home missionary progress until they had outgrown their usefulness. Many of these furnishings had been part of the Society's equipment when it came into existence in 1826.

One of John's most pronounced characteristics has always been that when he set out to do a thing he first



"JOHN"

learned all there was to know about it. In the early days he set out to learn, and learn thoroughly, the office procedure of the Society, and as he learned, his duties expanded. Work that was given him for transcription was turned out in that neat and perfect script that has always been his greatest pride, and Dr. Badger and his successors in office came to rely to a considerable extent upon the young and willing worker. Before long he was in charge of the preparation of the docket of applications. This was no small task in those days. The name of the missionary, his postoffice address, his field of work, and the term for which he was to be commissioned,

as well as the amount which the Society granted for his services had to be entered. After this docket was acted upon by the Executive Committee, commissions had to be written and sent to the missionaries, and the bookkeeping attendant upon this task also fell to John.

This bookkeeping was difficult and made complicated by the fact that for a great many years after the organization of the Society it was the custom to pay the missionary only when there were funds in the Treasury sufficient to permit of his salary being forwarded. Frequently the contributions did not cover the salaries of all the men employed at the time payments were due, and the workers in the field, many of them miles from any railroad, had to wait until additional funds came in. This naturally caused much hardship and suffering, and eventually the Society adopted the plan of borrowing from the banks when there was not sufficient money on hand to pay the field workers.

John has lived and worked through eleven administrations. He well remembers Dr. Badger and his assistants and successors, Rev. David B. Coe, Rev. Daniel P. Noyes, Rev. Alexander H. Clapp, Rev. Henry M. Storrs, Rev. Walter Barrows, Rev. William Kincaid, Rev. Joseph B. Clark and Rev. Washington Shoats.

In 1893 the name of the organization was changed to the Congregational Home Missionary Society, and in 1898 the headquarters were moved from the Bible House to the United Charities Building at 287 Fourth avenue. John remained at his post through all these changes.

When Dr. Herring came into office in 1907, plans for paying off a debt of long standing were carried out through the Together Campaign, and John labored with the other members of the Treasury and Secretarial staffs to secure the pledges which, when paid in, amounted to enough to clear off all indebtedness. He worked at this as carefully and cheerfully and efficiently as he has done every job that has been entrusted to him during his fifty-odd years of service, and in spite of advancing years. Dr. Burton, the eleventh Secretary under whom John has served, has now become Secretary of the National Council, but John hopes and believes, as do his office associates, that he will be able to work for many years under Dr. Burton's successor. For John has no intention of quitting his job until death makes him quit it, and even then he will not quit entirely, because the memory of the man, his kindness and devotion to his task will be a legacy to his co-workers, a legacy that will have its influence for many years after John has passed on. His record of fifty-six years of continuous service, for in that time he has perhaps been absent from his post ten or twelve days in all, is in itself a rare distinction and a source of pride. And the Society is as proud of John as John is of the Society and the part he has humbly played in its growth and development.

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MY POULTRY FARM

By Marshall Dawson, Chaplain Connecticut Agricultural College

MOST of us, when we leave the seminary for our first rural parish, think that we are going out to teach. And, starting out with that idea, we often run into a blank wall—and blank minds. We discover that we can't talk to our people, and that they can't talk with us. That is not because country folk do not know anything; it is because they know so much that we don't know and are not even interested in. But when we start to build a chicken-house in our backyard, the neighbors begin to get interested. First, they start talking about us, and, finally, discover that they are able to talk with us.

It was my luck, when I had finished my education, as a city-man for a city-parish, to go to a parish in the country. Not long after locating there, I began to study again. My particular study was "poultry." At the end of several experimental years, I find that a small poultry-plant located in one's backyard and scientifically handled will produce fun, money, additional social contacts, and endless publicity. If any candidate for the ministry loves the limelight, let him go to the country and raise chickens. The reporters will come to him about the time he starts to break records and win prizes.

In any rural community, there is some one agricultural specialty which a professional man can pursue as a side line or avocation, advantageously both to himself and the community. In New England, there is no better rural side line than chickens, if a man likes them and is willing to rise early, be systematic, scientific, and prompt in all emergencies.

The plant in my backyard began with a single piano box house bequeathed by a predecessor. Initial experiments were carried out, in this house, at practically no expense, for two or three years. At the end of this period, I discovered two things: First, that I could actually get eggs from pullets, and s e c o n d, that I needed more money than I was then receiving. From this starting point, I began to build a plant which now has room for a hundred and fifty fowls or a few thousand chicks. Needless to say, the building of a poultry plant is expensive. But the returns of the first year almost paid for it. A laying flock, which on the average did not exceed a hundred and twenty birds, brought in a gross revenue in seven months' time of $1,150. This amount included sale of baby chicks and hatching eggs.

This result was unusual, for a beginner, and should not be expected unless one applies the best scientific principles to production and marketing. Many a rural minister is located in fields where these scientific principles are not yet understood or applied; by starting a small "demonstration plant" in his backyard, he can help not only in meeting his own financial deficits, but in upbuilding the industry of his district. At all events, he will discover that the agricultural college and farm bureau can help him and his church.

The conviction grows upon me that the happy rural minister is the one who, for his recreation, works skillfully and scientifically upon some agricultural specialty. The nature of that specialty will be determined by the strategy of his own community. The rural preacher who has a better orchard, a better cow, or a better hen, than his neighbors, has a vantage point from which to preach religion itself. Christianity means, to no small degree, better life and more of it.

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FOLLOWING THE TRAILS OF THE PIONEERS

By Jonathan Edwards, D.D., Vera, Washington

(*Concluded*)

I HAD pleasant relations with Rev. E. J. Singer, who succeeded Deacon Andrus as Sunday School Missionary in 1888. He did excellent work for about five years, when he was appointed Sunday School Superintendent for California. He was succeeded by Rev. A. B. Johnson. Both of them were in many respects especially adapted for the work; vigorous, clever, jovial, efficient and lovable, enduring hardships cheerfully in the service of the Master. I have worked with both of them in evangelistic meetings, and shared with them the joy of the service and the privilege of instituting Sunday Schools and churches. I have sweet memories of them. They both passed to their reward at the

COMMUNITY CONGREGATIONAL CHURCH, VERA, WASHINGTON

zenith of their usefulness. I am, I think, the only active survivor of the missionaries of the eighties in this region.

Space will permit me only to mention that I have had some association (and it has been equally delightful) with later general workers that are still living. The first to be mentianed is the veteran Dr. Samuel Greene, the oldest living missionary in the State, and whose services have hardly been paralleled by anyone in this generation in the promotion of Congregational work in the Northwest. Drs. R. A. Beard and W. W. Scudder and Revs. A. J. Bailey and John T. Percival are worthy of mention and much more if space permitted.

It was my privilege to welcome the Yale-Washington missionary band in 1890, which was a notable event in our history. They were a great acquisition to the missionary force of the Inland Empire, and we welcomed them heartily and thankfully, and took courage. They all did magnificent work and their influence has been national and international. We are fortunate at the present time to have one of them as president of the most influential Christian college in the Northwest, Dr. Penrose of Whitman College, another Dr. L. O. Baird, as State Superintendent, recognized as one of the best superintendents in the country, and also Dr. E. Lincoln Smith, whom we all welcome back to the State.

When the railroad was built north from Spokane to the Columbia River in 1889, it practically followed the trail of our early missionaries and we thought it r e a s o n a b l e to plant churches in every prospective town, and by strenuous effort we did it.

There was an understanding between us and the Presbyterian Comity Committee that the whole region, including a whole county, belonged to us. In a distance of one hundred miles fifteen churches were organized or preaching stations established, and within a few years eleven church buildings were erected. There is preaching in all of them now. The churches are generally weak today, though the most of them are doing efficient work and are well manned. The main reasons for their weakness are that the population has not come up to expectation and unholy sectarian rivalry. The work would have developed to a greater extent if men and money were available. We were the first on the ground in every place, and the first missionaries to the Indians under the American Board preached in some of the localities as early as 1838. And Dr. Cushing Eells made missionary itineraries through this section, preaching to the Indians and the early white settlers, for nearly two score years before a railroad was built.

My record shows that I was the first missionary (following Cushing Eells) to preach in nearly all the localities mentioned. As one of the luxuries of frontier work I will mention (modestly, of course), that I have been the first preacher in just about one hundred places or localities, and it is somewhat of a gratification to have hundreds of people say with impressive smiles, "You are the first one I heard preach when I came to Washington or the West." And it is a benediction to have many say, "You were the first minister to call in our home when we came to Spokane, when I was so homesick." And nothing is quite so impressive as to have people, after many years, say, "You came to see us in time of trouble when we were strangers," or "You visited my son when he was in the hospital," or "You officiated at the funeral of our baby twenty years ago, and you comforted us."

I believe that ministerial work on the frontier gives extraordinary opportunities to minister to the needy and unfortunate, to be helpful and express the humanitarian spirit. Hundreds of young men and youths have been fed at our table, and at the back door, and many aided financially in distress.

Over thirty years ago a young man of good New England connections came to me in a pitiful condition, and asked for $25 to buy an outfit that he must have in order to get a job with a railroad surveying party. He had been months without a job and was penniless, and must have rubber boots and corduroy pants and coat by morning or else lose the job. He gave me a letter to read in which he was asking his mother to send $200 to Spokane by registered letter. He also gave me an order to the postmaster to deliver the letter to me. I gave him the $25, though I had to borrow it at the bank at one per cent per month. The letter and money came in due time. Shortly after that there was a great conflagration in Spokane, and I received a letter from the young man saying that I had probably been burned out, and finishing somewhat as follows: "In appreciation of your kindness to me, please count the contents of the letter from home as yours." I have found it pays to help young men in distress.

In a new country a minister is put to the test in many ways. He needs common sense, tact, resourcefulness, and capacity for adaptation to new conditions; fifty per cent fail because of the lack of it. He ought to be able to preach without pulpit, platform or notes; to be his own janitor, leader of singing, as well as preacher. I have preached in groves, on the street, in dance halls, stores, dining rooms of hotels and boarding houses, house verandas, tents, log houses, and school houses of various grades; some dirty, dark and cold. I have been contradicted in the pulpit, challenged to debate, threatened in vigorous lan-

guage, warned to leave town, and one attempt made to burn my abode. But I never was harmed physically or very much scared. And thank God, the work and experience have been on the whole a luxury.

It has been my privilege to have a part in erecting twelve churches and two parsonages, and three churches have been renovated. I have reason to believe that hundreds have been brought to a saving knowledge of Jesus Christ and many Christians strengthened and comforted.

My limited experience with the Indians in early years was unique and full of interest. I have visited nearly all the Indian reservations and missions in this region, and have witnessed the results of both Protestant and Roman Catholic missions. But my greatest interest has been in the Umatilla and Spokane Indian missions, remnants of the work of Marcus Whitman and Cushing Eells and Elkanah Walker. Both have been for years under Presbyterian auspices.

During the first two years of my ministry in Spokane I always had about a score of the Spokane Indians in my Sunday School class and preaching service. The primary reason for their presence was that the late Rev. H. T. Cowley, who had been a missionary among them, was a member of the church. They always listened to the teaching and preaching with apparent interest, though the most of them could talk but little English. I have preached to the Spokane Indians both in the open air and in their mission church. I had at one time an audience of nearly three hundred, including the chief and subchiefs, and I never had a more reverent and appreciative congregation. The missionary told me that plenty of " windows " were essential in talking to them, so I preached children's sermons, full of simple illustrations, and they were quite a success, for the Indians expressed their approval in their usual manner, a sort of grunt. I never heard people praying with greater unction, even among the Welsh. They love to sing but can sing but one part, and that not very melodiously. I agree with the testimony of some of the missionaries that among the Indians are some as devout Christians as can be found among any people. When preaching to the large audience referred to, I asked how many were sure they had been converted under the ministry of the early missionaries, Revs. Cushing Eells and Elkanah Walker, 1838-48. After the missionary had explained it most thoroughly to them, four men and two women came forward, all over four score years of age. Among them was " Father " Abraham, an ex-chief and noted for his piety, who made an earnest talk expressing appreciation of the work of the missionaries. My experience among the Indians thoroughly convinced me of the fallacy of the expression credited to a great American General, " The only good Indian is a dead one."

It would be a gross infidelity on my part not to give due credit to my wife, in writing this brief sketch of my ministry in the West. We came to Spokane with five children, the youngest less than a year old. One great advantage in this was that I was always sure of a fair audience. They were never a disadvantage in the work, for Mrs. Edwards had the genius to avoid on their part any interference with my study hours or my services, in and out of season, or my absence from home excepting in case of sickness, and we were wonderfully blessed in that respect. She endured inconveniences, deprivations, longings for loved ones, hardships and afflictions most heroically, and made herself and children helpful in Christian work. There was a time when she was at the same time president of two Ladies' Aids—Pilgrim Church, Spokane, and Hillyard Church. At the same time two daughters were officers of the Christian

Endeavor Society, one a Sunday School teacher, one singing in the choir, and a son the Sunday School organist. At that time I was ministering to four churches on a thirty-five mile circuit, being able to carry on the work with the assistance given me by my eldest daughter.

Looking back over all these strenuous years, covering nearly half our lifetime, we feel that we have not lived in vain, that God has richly blessed us and wonderfully sustained us, for which we are profoundly thankful. Our present field is in a growing irrigated district in the Spokane Valley, within ten miles of the church we first ministered to in the West, and we are happy in the work. We still feel that our lines have fallen in pleasant places, and that we have a goodly heritage.

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FOUR FINNISH PASTORS

THE Finnish work of the Home Missionary Society is growing in importance, particularly in the Northwest where the Finnish population is increasing rapidly. One great obstacle in the way of its success is the lack of ministers to man the important fields, and in consequence special interest is felt in the workers who, at considerable cost to themselves, are rendering a sacrificial service to their countrymen in the states of Washington and Oregon.

FOUR FINNISH PASTORS IN THE GREAT NORTHWEST

The dean of this quartet is Rev. Andrew Ojala, who has, at various times, been under the commission of the Society during the last twelve years. At present he is serving as General Missionary among the Finns in the states of Idaho and Washington, with an occasional incursion into Colorado. He also serves as pastor at Brush Prairie, Washington, where a fine membership testifies to his devotion and loyalty to the cause he represents.

Rev. Andrew Harju, the pastor of the Finnish church at Portland, Oregon, has also been one of the Society's missionaries in the Northwest for a term of years. In addition to the pastorate at Portland, Mr. Harju preaches to his people at Independence and Kelso, Washington. These fields show a steady growth, and the people are loyal to their denomination and are earnest supporters of their pastor.

The church at Astoria, Oregon, boasts the largest membership of any Finnish organization in the great Northwest. Rev. William Hokkanen, formerly of Duluth, Minnesota, has recently assumed the duties of this field. There is every reason to believe that the church is on the high road to success.

Rev. Ellis Koven is in charge of the field at Winlock, Washington. This field embraces what is said to be the second largest chicken farming community in the United States. Perhaps that is why the Western Association of Finns met with this church in June, 1920. Mr. Koven has served many preaching points among his people, and his efforts have won the love and devotion of all with whom he has come in contact.

THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

MONTHLY COMPARATIVE STATEMENT

1921		GIFTS FROM THE LIVING					Legacies and Matured Conditional Gifts.
		Contributions	From State Societies	Total	Paid State Societies	Net Available for Nat'l Work	
FOR THE MONTH OF DEC.	Last Year.....	32,709.48	5,929.69	38,639.17	9,496.30	29,142.87	3,403.38
	Present Year...	21,784.22	6,452.32	28,236.54	4,508.62	23,727.92	17,012.86
	Increase.....	.....	522.63	.....	.....	.....	13,609.48
	Decrease.....	10,925.26	.....	10,402.63	4,987.68	5,414.95	.....
NINE MONTHS FROM APRIL 1	Last Year.....	165,567.91	28,358.34	193,906.25	63,008.08	130,898.17	70,335.59
	Present Year...	126,635.72	31,167.84	157,803.56	51,951.34	105,852.22	79,973.62
	Increase.....	.....	2,829.50	.....	.....	.....	9,638.03
	Decrease.....	38,932.19	.....	36,102.69	11,056.74	25,046.95	.....

STILL DOWNWARD

WE read with consternation the net available column for the National Home Missionary Society, showing another decrease of $5,415, making a total of over $25,000 in nine months.

The officers of the Society are glad to note that the sister benevolent organizations are not suffering such decreases. The explanation of the difference is in the changes in the apportionment percentages for 1921 as compared with 1920. These lower percentages were accepted by the Home Missionary Society in the confidence of larger increases in contributions as a whole than we have been able to realize. If these expectations had been fulfilled, we should have been able to carry the current home missionary work without debt; as it is, the only hope of avoiding a critical situation, with disastrous cuts in home missionary appropriations, will be in the enlarged returns of the last three months of the fiscal year, ending March 31, 1922. For this we hope and pray.

The Congregational Home Missionary Society has three main sources of income. Legacies furnish approximately forty-seven per cent. Income from investments amounts to fifteen per cent. Contributions from churches, societies and individuals afford substantially thirty-eight per cent. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 12½; California (South), 5; Connecticut, 50; Illinois, 25; Iowa, 25; Kansas, 5; Maine, 5; Massachusetts, 33⅓; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 7½; New Hampshire, 47; New York, 10; Ohio, 18; Rhode Island, 20; Vermont, 25; Washington, 3; Wisconsin, 10.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

New England Church, Aurora, Illinois, bought a house adjoining its church property, and thus secured nine more rooms for its departmental Sunday School. It is fitting up the basement for Boy Scout work.

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A Community House has been built by Boulevard Church, Oakland, California, for a larger ministry to the social needs of its parish. A well equipped stage and a moving picture outfit are part of the equipment. It was dedicated in November.

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At Lansford, Pennsylvania, our English church suffered a severe loss last March when its house of worship, erected in 1882, was destroyed by fire. The energetic people are pushing to completion a new and modern edifice which will cost about $100,000. The corner stone was laid in September.

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First Church, New Richmond, Wisconsin, having outgrown its old quarters, has enlarged and improved its edifice, and the new church was dedicated in October. Congregations have doubled since Rev. H. S. Mahood went there as pastor, and a hundred new members have been received since last Easter.

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Concord, New Hampshire, First Church, has been making extensive improvements in its house of worship at a cost of about $15,000. The fresh tints upon the walls, the new electric lights, new floors and carpets and other new features have added much to the enjoyment of the pastor, Rev. George H. Reed, and his people.

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Park Church, Toledo, Ohio, has just completed its fine new church at a cost of about $90,000. Starting eight years ago, occupying a residence transformed for church services, it has now an equipment which will enable it to do a fine work in ministry to the religious, social, and educational needs of the community.

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Mt. Vernon Heights, New York, which has been worshipping in the chapel which is the completed first unit of its new plant, has recently awarded the contract for the erection of the auditorium, which it is hoped will be ready by midsummer. It will cost about $65,000 and will seat four hundred and fifty. The basement will have fine social rooms for community gatherings. Dr. Charles R. Seymour, pastor there for fourteen years, is the leader in these improvements.

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Putnam, Connecticut, Second Church, has beautified and improved its place of worship, and installed in it a fine memorial organ. This is divided and placed in chambers on either side of the chancel. The choir of forty is seated under the organ pipes, so that the singers face each other across a broad aisle leading to the communion table under the fine memorial window at the end of the chancel. A pulpit and a reading desk are on either side of the platform in front of the choir.

THE CHURCH WINDOWS

By Secretary Charles H. Richards

WINDOWS are for the admission of light and air. That a Church may not resemble a cellar or a cave, the walls of the auditorium are pierced that through the openings there may flow in the light of day and the lifegiving stream of pure air. There have been great temples without windows. The Parthenon needed none because of the open roof. The Pantheon in Rome has closed walls, but the great open circle, thirty feet in diameter, in the center of its dome, floods the place with light and air.

But our Christian churches cannot be satisfied with such structures. Climatic and other conditions require mural openings in our places of worship. When we praise and pray and listen to the message of the gospel, we should not be seated in shadows nor be stifled by impure air. God's blessed sunlight will prepare the soul to receive the light of truth, and the invigorating oxygen of his great outdoors will be a means of grace.

We know, of course, that modern systems of ventilation enable us to get plenty of fresh air into a church without opening the windows. We prefer such methods where they can be installed. But many thousands of churches in our country were built before such systems were devised, and it is better that the air be brought in through the windows than not at all, lest we have a drowsy, listless congregation too thoroughly poisoned by carbonic acid gas to be awakened by the word of life. There are ways of protecting them against drafts.

For centuries it has been felt that the church windows may minister not only to physical health, but also to the spiritual life by the great lessons they may be made to teach. Truth may reach the soul not only through the eargate but also through the eyegate. That God loves beauty is shown in his tinting the flowers, gilding the sky, flashing his light in the crystals. When He frosts a window He lays upon the glass exquisite traceries of trees and ferns. Men were but following his example when in the twelfth century they placed ornamental and decorative traceries upon plain glass. Then they filled the windows with variegated colors so that the sunlight poured as through resplendent jewels into the temple. Then they advanced to pictures of persons and scenes and symbols which would awaken reverence and gratitude and faith. These have added greatly not only to the beauty of the sacred edifice, but also to its power to impress the truth upon men's hearts as the very walls teach the great lessons of life.

When artistically employed these decorated and pictured windows have added much to the delight of the worshippers and to the efficacy of the church. Truth has been visualized and sent home to the heart by a subtler power than logic. But it is also true that in ignorant and unskilled hands the attempt to adorn the church with garish colors, had drawing and grotesque fancies has often made a travesty of beauty. The effect is repulsive and injurious to religion.

With the increasing desire in all denominations to make the place of worship beautiful, and with the increasing prosperity of our churches, there is a steadily growing purpose to use the church windows in such a way as to embellish the sanctuary. Colors and traceries and pictures and symbols are more and more being used. It is important that the utmost care be taken that the result may be worthy of the house of God. Experts in glass, and artists in picture-making should be consulted and employed. Ministers and church committees should train themselves by reading such books as Lewis F. Day, of London, has given in his " Windows: A

Book About Stained and Painted Glass," which they can procure through Scribner's; and by visiting churches and studios where really fine examples of the best stained glass work may be seen.

Since this is a matter of great importance to churches which are planning to have decorative or stained glass windows some suggestions may help them to avoid mistakes.

First, since sincerity and truth are to be characteristic of everything about the church only genuine glass should be used in the windows. Imitation of stained glass made by pasting figured paper upon the panes is as much out of place in the Lord's house as any other kind of hypocrisy.

Another mistake to guard against is that of over-decorating the windows with heavy colors so that the church is left too dark. Instead of being a place of cheer it is a place of gloom. Never forget that a window is to let in the light, and if these mural openings are veiled and shrouded under too dense a color, no matter how beautiful the picture may be the architect's plan is defeated and the illumined room has a depressing effect. The church should never be a dismal place, full of murky shadows. Men should be kindled on entering it with the feeling that "the glory of the Lord fills the house." Don't make your church too dark.

Another thing to be remembered is that the window decorations should always be kept in harmony with the architectural "style" of the church. Because of this the architect should always be consulted to make sure that the proposed ornamentation is not in conflict with the ideals expressed in the building. Certain artistic adornments are more appropriate for a Colonial church; certain others for a Romanesque or Gothic church; and certain others for the Spanish Mission style. All the features of the sacred edifice should be planned together, so that the total effect will be harmonious and not discordant. This is what gives "atmosphere" to a church, producing a satisfying impression.

We do not expect to see much stained glass in a Colonial church, as a rule. This style came into existence as the result of the Classical Revival, and Sir Christopher Wren's use of it was in the Puritan period in England when there was a strong reaction against those features of church life which men associated with Rome or the Church of England. Many beautiful things were destroyed. Devout men preferred plain meetinghouses unadorned to the stateliest cathedral. Besides, the many churches built by Wren, though having a charm because of their admirable lines and proportions, were made of inexpensive materials, and were not intended to compete in beautiful adornments with more elaborate structures. In this country the material of the building was usually wood, which was plentiful and not costly, and the square topped windows were almost universally of plain glass.

This style remains a favorite one and has many attractions. It is more in keeping with this style that the windows should be of plain, clear glass. Some churches are now using very small panes, either square or diamond shaped, with good effect. It is quite appropriate to use leaded glass in a Colonial window, with either plain or very delicately tinted glass, set in geometric figures, many of which are exquisitely beautiful. These may be varied in different parts of the window so that the entire effect is singularly pleasing.

It is when we turn to other architectural styles, the Roman or Gothic styles and their modifications, that the serious problems regarding stained glass arise. It will assist us to pause here and ask the question, What is stained glass?

Stained glass is simply glass which has been colored in the making, and comes from the pot with the color in itself. Painted glass, on the other

GRAND RAPIDS, MICH., PARK CONGREGATIONAL CHURCH WINDOWS

hand, has had the color laid upon the surface with enamel tints, and then fired so that these tints have been burnt in, and the enameled surface vitrified. While the latter is not strictly stained glass, it is usually so designated, and it plays a large part in the development of artistic church windows.

The rise of Gothic architecture in the eleventh century marks the beginning of this form of ecclesiastical decoration. Only the stained glass was used then, and as it was perfectly translucent its jewel like quality added greatly to the beauty of the building. The rich colors used gave great variety to those early windows. The red which the makers called "ruby," the blue which bore the name of "sapphire," the "emerald green," the "gold," and the "pearl," when properly combined, had a sheen and splendor all their own. This is the real "antique glass," so much admired in some continental churches.

But the pictorial impulse was strong and the use of the brush and of mosaic work brought changes. There are now three schools of stained glass work, each with its own peculiar merits. They are the English, the German (Munich glass) and the American, which are the result of a gradual development of that earliest style.

The English artist wants the best plain glass, with an even surface and equal thickness. He will paint upon this glass, but not with colors. He shades it, draws ornamental patterns or folds of drapery upon it, keeping it as nearly translucent as possible so that the glittering, gleaming glass shall lose as little as possible of its luster. Varieties of light and shade in beautiful patterns are shown upon the glass whose color still shines through. A master artist like Burne-Jones, whose windows were constructed at the works of William Morris, can produce wonderful effects in the use of this simple style. A mediocre or inferior workman may produce only a wearisome and trite conventionality which repels rather than attracts.

The German glass, which is frequently referred to as Munich glass, is often rich and brilliant in color because the brush is used more lavishly. The old primary colors are used freely, and the warmth and splendor of the effect is telling. But it is medieval in spirit, and traditional in treatment, so that its method is not well adapted to our modern churches. It is devout but mechanical, and speaks more of the fancies of the past than of the ideals of the present.

American glass is true stained glass, but it is apt to be uneven in surface and with inequalities in thickness. This is an advantage since it enables the artist to produce effects with delicate touches of the brush which formerly were obtained by heavy color. New forms of glass have also come into use. By adding to the material clay and oxide of tin there is produced an "opalescent" glass in which a certain opacity is secured coupled with a beautiful opalescent or pearly effect. "Rippled" glass, whose roughened ridges break up the light rays into new forms of beauty while the glass is left opaque, is much used. The so-called "drapery" glass is akin to this because these ridges lend themselves readily to the portrayal of drapery. Mr. Louis C. Tiffany has also discovered a process for making what is known as "Favrile" (or handmade) glass, which in range, depth, and brilliancy of color has never been surpassed.

But the chief peculiarity of the American school is that it secures its results largely by mosaic work. On the back of his window the artist places leaded strips and pieces of glass to bring out the color he desires. The outline of the leads marks the structural lines of the drawing, and the colors are more vivid and beautiful than can be produced by the brush which dulls and deadens the light. He

CHURCH WINDOW, WAREHAM, MASS.

still has to paint faces, hands and feet, but the rest of his picture is a beautiful mosaic made up of tints which the artist carefully selects and applies. Through such a window, artistically designed and built up by the taste and skill of a master, the streaming splendor of the sun falls as through clustered jewels, since the glass is translucent instead of being obscured by paint.

Mr. John La Forge was the distinguished pioneer in the development of American glass. But he has some remarkably capable successors as may be seen by one who visits the Tiffany studios on Twenty-third street; or the studios of J. and R. Lamb, on Sixth Avenue, in New York, where exquisite results of the modern treatment of glass may be seen.

But, it may be said, such windows are costly and only the strong and prosperous churches can afford them. Is there nothing for the smaller churches which have less money for luxuries?

Certainly, the little churches may have beautiful windows, though less elaborate. There is a church in New Hampshire, whose cost was less than $15,000, which has in the wall opposite the pulpit a trio of beautiful memorial windows, the gift of friends, while the side windows are of softly tinted leaded glass set in in attrac-

tive geometrical patterns. At a moderate cost they have secured a delightful effect. Churches should remember that beauty is cheaper than ugliness in the long run. Even an inexpensive church, if the proportions are correct, the architecture dignified and noble, and the simple adornments in perfect taste, may have a charm which many a huge edifice lacks. The main thing is to have good glass, artistically treated, with a simple design, and to remember that it costs no more to have it beautiful than ugly.

The ecclesiastical artist in church windows will gladly help any church, large or small, to solve its window problem. He will wish to be informed on the following points: (1) The denomination, for each of our great group of churches has its traditions and preferences; (2) the architectural style of the building; (3) the number, size and shape of the windows; (4) the exact location of the windows with reference to doors, pulpit, etc.; (5) the color-scheme of the auditorium; (6) the preference of subjects which the church or its committee wish to have followed; (7) whether delicate tints, or strong, rich colors are desired; (8) the approximate limit of expense which must be observed. The last point needs to be especially emphasized, for, according to the cost the artist can give beautiful windows with simple traceries and ornamental forms to those who can afford the least; or rise step by step through more elaborate forms, till the climax is reached in the finest work in American glass.

It is important also, when there are many windows to be filled with pictures or decorative glass, that a definite scheme be agreed upon at the outset, and adhered to, lest the final outcome be inharmonious and repellent. There should be no haphazard placing of widely different styles or subjects in the same room, according to the chance taste of donors. It is a growing custom to have beforehand a well thought-out plan for the windows, prepared after consultation with artists, so that when the windows go in, they shall conform to the scheme and make a harmonious whole.

A wide variety of pictures may be used. Ecclesiastical symbols or monograms may fill in the smaller sections. In the large windows may stand figures representing Christian graces—Faith, Hope, Charity—or the Good Shepherd—or a landscape illustrative of the Twenty-third Psalm. Hoffman's beautiful pictures, or Thorwaldsen's statues may find a place here. Or the great figures from the Old and New Testament story may make the Church a gospel for the eye.

The Memorial Church at Leland Stanford University is a remarkably fine Romanesque edifice of buff sandstone, with red tile roof. Within, the cruciform building, two hundred feet long, invites the adornment of the artist, and sculpture, mosaics and the finest pictured windows have enriched it. A great rose window above the choir is reminiscent of that in Westminster Abbey. The windows in the clere-story on one side, are filled with figures of the patriarchs and heroes of the Old Testament; on the opposite wall are figures of Evangelists, Apostles, and Christian graces. Hoffman's beautiful figure of the youthful Christ occupies a central window below, and the full story of the Christ-life, after pictures by the great artists, is given in some twenty windows of the nave and transepts. The educational value of such pictorial representations of the great characters and events of the Scripture story is very great. This entire scheme has been carried out by Mr. Frederick Stymetz Lamb of New York in accordance with the wishes of Mr. Stanford.

Others may wish to mingle the modern with the ancient more freely, showing the incarnation of Christian ideals in heroic characters of our later day. Christ Church (Episcopal), Short Hills, New Jersey, which already has in its chancel and nave pictures of the Church Militant, and

Triumphant, Christ the Teacher, and the Transfiguration, has now adopted a definite plan for the fourteen windows in the two sides of the nave, which are to contain heroic figures of the most notable men in Christian history. Anyone desiring to make a memorial gift may choose one of these subjects and the window will be placed as planned.

The characters chosen begin with St. Paul, the profoundest thinker, and the greatest missionary. Then follow St. Chrysostom, the "golden mouthed" preacher, the champion of popular rights, representative of the Greek Church; then Alfred the Great, perhaps the rarest personality that ever occupied a throne, ruling in the spirit of Christ; and St. Francis of Assisi, to whom the whole Christian world is indebted, and St. Louis of France, leader of crusades, and one of the noblest examples of Christian chivalry; and Dante, the supreme poet of Christianity; and Joan of Arc, the Saviour of France; and Martin Luther, the supreme figure of the Reformation; and William the Silent, hero of civil and religious liberty; and John Wesley, who caused the greatest revival of religion since the Reformation; and George Washington, Father of democracy, and of our republic; and William White, the most sagacious leader of the Episcopal Church in its early days; and David Livingstone, the great missionary; and Phillips Brooks, one of the greatest preachers of the world. These concrete illustrations of Christian faith will have tremendous teaching power.

In Plymouth Church, Brooklyn, Dr. N. D. Hillis planned a remarkable scheme, illustrating the great ideals of faith, freedom and fellowship cherished by the Pilgrims and their successors, and shown in their developing history. The heroes and events of Pilgrim history which we have been celebrating in the Tercentenary period are vividly portrayed in the finest windows, and the great story of religious democracy is beautifully pictured. This is eminently appropriate in a church blessed by such pastors as Beecher, Abbott and Hillis. A disastrous fire injured these windows about a year ago, but they have been restored and will long be an eloquent witness to our faith.

Grace Church, Lockport, New York, is a Gothic structure with lancet windows, high and narrow, but these are filled with figures of the Gospel story which are exceedingly majestic and noble. A group picture could not be used in such a setting, but when two such windows stand together a group effect may be produced.

The First Congregational Church, Montclair, of the English Perpendicular Gothic style, is lighted chiefly by great triple-mullioned windows in the clere-story. These are filled with stained glass adorned with beautiful traceries, with insets of ecclesiastical symbols. The small windows along the side aisles of the nave may have figured windows by the best artists, subject to the approval of the architect. Very broad and high windows with many colored traceries stand also above the galleries at each end of the church.

A beautiful pictured window with historical or Scriptural figures may appropriately stand in the pulpit end of a Colonial church when the other windows are of leaded plain or tinted glass. But it should be planned by artist and architect, and should be dark in tone so that no glare of light may trouble the eyes of the congregation.

High up in a transept, or over the front entrance, a great rose window may well be placed, whose mosaic pattern may glow with varied hues and add to the attractiveness of the room. This, also, should be done only after consultation with the architect who will wish to have all the features of the building in perfect harmony. The essential consideration in all planning is harmony, for lacking this there can be no true beauty.

THE CONGREGATIONAL EDUCATION SOCIETY

" O wad same Power the giftie gie us
To see oursels as ithers see us."

The Pilgrim Standard of Efficiency for Church Schools is the talisman by which your eyes may be opened so as to see your Church School as others—your district secretary, for instance—see it.

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Now is the time to plan for 1922 Summer Conferences. Lake Arthur with its grove of oak trees festooned with Spanish moss, its assembly grounds and buildings, presents an ideal place for a Young Peoples' Summer Conference. Let us hope that the young people of Arizona and Southern Texas will develop this plan.

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The Louisiana State Conference met with the Congregational Church at Jennings. Rev. Robert M. Pratt, then pastor of the church, has recently assumed his duties as a district secretary of the Education Society, with headquarters at Topeka, Kansas. Mr. Pratt leaves behind him a well organized, well equipped, completely graded Church School.

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In a report of the Bureau of Education, there appears this sentence, " Religious education is indubitably the right of every child and must depend for dignity, interest, and stimulus upon recognition of its worth, not merely by the public school authorities, but by the people themselves, as represented in the homes, the churches, the private schools and colleges and industries."

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Separate class-rooms impossible? At Roundup, Montana, a temporary shack has been erected to accommodate the Primary Department. The men's class of the Congregational Church at Tempe, Arizona, meets on the porch of the parsonage, and another class meets in the living-room. A department of the Minnequa Community Church School, Colorado, meets in an old engine house across the street from the church. " Where there's a will, there's a way " of providing separate class-rooms.

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Montana recently observed a " Religious Education Month " during which institutes were held in most of the churches of the state. These institutes included conferences with church school workers and public meetings. As a result of this focusing of attention upon religious education for a definite period of time, the Missionary Education Chart has been placed in most, if not all, of the Church Schools of the state, teacher-training classes have been formed, and an interest in Workers' Libraries has been developed.

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Rev. William Ewing is now in the Southwest, spending much of his time in Arizona. Arizona is one of the leading states in education and may well be proud of her public school buildings. The Roosevelt Community School, just beyond the limits of the city of Phoenix, has the distinction of being the finest rural school building in the country. A short time ago this school opened its doors to a representative of the Education Society who presented to its teachers the subject of " Religious Education." We need more and more to seek the co-operation of the public schools in this great work of religious education.

SHALL WE DRAMATIZE?

By Mrs. Millacent P. Yarrow

"WE ought to give the young people in our church a chance for dramatic expression. But what would you do about it when there is no one who has the training or the natural ability to lead in this?" It was the puzzled minister, pastor of a small suburban parish, who put the question. There was but one possible answer, "He who sees that the work is needed and realizes that special equipment is necessary, he it is who must, as best he may, lead off in the work. Trust the youngsters. They will help you do it. They will not go far astray. The high motive that impels them when they work for their church will spare them from any fatal errors."

We thought of the story of a home that a friend told us about years ago: The able professor had married a beautiful, young, college girl. Baby had come to the home. The reverent, young mother was looking down upon the perfect form of the child, a few weeks old. She sighed and said, "But I don't know how to bring her up!" "The child will teach you," quietly answered the wise professor.

If none of the wonderful Bible stories has been dramatized in your school, you who take the interest to read this are probably the one, or you know the one — there *is* someone — whose task it is to make the beginning with the group who ought to be doing this living-out through mighty word and purposed act the greatest thoughts of all the ages. Lighter things, too, they ought to be doing; sweet, socially-spirited plays like Zona Gale's "Neighbors" and that fine adaptation of the opening scenes of Victor Hugo's Les Miserables, "The Candlesticks."

Missionary plays extend world-wide the vision of a group of young people as does no other means. A good religious pageant with its dignity and sweep and its symbolism has value and can often be done where we think it impossible. It offers a fine opportunity for group work among several churches as many can be swung into the processions who cannot share in practices.

Two things should be kept in mind:

First. That our young people really need this sort of thing. They need to do something about the things they learn and the ideas that are set growing and the emotions that are stirred within them. If they think and feel and purpose and then *do* nothing, they are not left as they were. They are actually injured by the experience. Youth finds real expression in suitable dramatic effort. Habits and associations are formed that serve them later.

The high school boy was having his first practice in his college student part in the little play. He threw in a cynical tone and domineering manner. "By the way," said the leader, "you are not in character, Jones. Don't you see from all his lines that Charley is a jolly, kind-hearted fellow, not conceited enough to be cynical? He's a *college* fellow you know." What it meant to the boy, with tone and manner changed, to practice week after week being a college fellow and therefore "jolly and kind-hearted," and to associate cynicism with self-conceit and that with immaturity, can be estimated by those who are awake to youth's sensitiveness to impression.

"I did not know it was this way." The tall, proud college youth, home for the Easter vacation, had been caught with tears in his eyes. He had just witnessed "The Dawning," Bayard's beautiful pageant, given by his friends in the old home church. He had fled to an unused class-room to hide his emotion.

The girl who had carried the part of Mary in the same pageant said to her sister after it was all over, "I

Photo by Furness MIXED GROUP DRAMATIZATION

shall never be the same. It will always be as if I were Mary."

Second. The aim of the dramatic work should be kept in mind. The Church School uses it *educationally*, not for money raising, not to furnish a program when a program is needed. The school's aim is to teach by drama and this fact will very greatly affect the problem of its leadership. Not so much of the professional training and ability for perfect dramatic work must be sought in the leader and more of the lover of youth, willing to sacrifice for youth's abundant life.

While to the young people themselves the perfect program and adequate performance r i g h t l y seem mightily important, the leader knows that the great thing is the reverberation of the whole experience back into their consciousness.

A college girl who attended one of the strong Missionary Education Conferences last summer, in commenting on the course in religious dramatics, said " the thing Doctor—— stressed most of all was that we should be in the spirit of the pageant we were giving. When we were practising if any one joked he just looked and we remembered what he had said about giving it as a *' service.'* It made it all wonderful. I heard one of the fellows telling someone else how to carry a part. He said ' just forget yourself and *be* your character.' "

Here was work where obviously the religious educational *aim* was kept well in view.

The note from a letter just received illustrates the same thing:

" We have had the best Christmas season in the history of the Church, and of course I am very happy about it. The Junior Department and the Intermediates held their Christmas supper together, and in the evening they gave a little play, " The Spirit of Christmas," for the people of the

parish. The children did it beautifully, and the parents were very much pleased. On Saturday the children repeated it for the poor children whom the charity organization was entertaining that afternoon. On Sunday evening we had our White Gift Service, and gave the pageant which was in the December *Church School*, 'At the Door of the Inn.' We revised this a good deal, and the spirit of those taking part was wonderful."

The accompanying picture well illustrates the effectiveness of costuming that is very easily provided and hints some possibilities of the "play" for character development.

We close as we began, urging *someone* in each Church School to make it possible for all the youth and children of the parish to know the joy of these dramatic experiences and to find expression through them of their new made ideas and emotions, that bright and happy association may tie up their best ideas with *action*. It will aid us in making more of living Christian citizens and less of Sunday Christians.

The following are suggested for the reading of those who would serve in this field:

E. E. Miller, "The Dramatization of Bible Stories," full of helpful suggestion for the use of dramatics for nurture in religion.

M. M. Russell, "Dramatized Bible Stories for Young People," a new collection of Bible stories for the use of the teen-age youth.

The Church School Magazine and *Pilgrim Elementary Teacher* are constantly bringing out charming dramatic and pageant material and give much space to helpful suggestion and directions for work in the schools. It is from a recent series of strong articles in *The Church School* by Elizabeth Edland that we have borrowed the picture appearing here. "Why Dramatize and How" should be read by every worker with young people.

The Missionary Education Movement keeps a "Catalogue of Missionary Plays" up-to-date. Ask your District Secretary for a copy of this.

"Mission Study through Educational Dramatics" by Helen L. Willcox (price twenty-five cents, order from Pilgrim Press or the Congregational Missionary Societies), gives splendidly the *purpose* of such a play and shows step by step just how to make a study of missions find first expression in this dramatic effort to "pass on to others some of the knowledge and inspiration gained."

"The Dramatic Instinct in Children," was prepared originally by the literary staff of the American Institute of Child Life, and is now printed in the American Home Series by the Abingdon Press.

Mary Alice Emerson's Department of Religious Dramatics in *The Congregationalist* is well worth following. She graciously responds to queries. A book may soon be expected from Doran's giving some of her pageants and plays and her helpful directions for the use of special days in church and church school.

Summer schools and summer conferences are increasingly offering courses that help leaders to feel at ease in this important field of work.

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NEW THINGS IN RELIGIOUS EDUCATION

TO the man or woman who is still content to share in the life of a Church School where disorderliness and ineffective teaching prevail or to one just becoming discontented in this situation probably we may yet offer no better books than Coe's "Education in Religion and Morals" and Athearn's "Church School." Though published in 1912 and 1914 respectively they brought so far-sighted and true a message that they continue to give a clarion call to the better things in this highest field of education.

It is gratifying to realize how great a host of church school workers and religious leaders are now far past this beginning stage in religious education interest and these are eager to keep up with recent publications in their field.

Notable additions have been made in the past year to our religious education library. Books that should especially be noted are the following:

Betts, G. H. The New Program for Religious Education.

Hartshorne, H., Stories for Worship and How to Follow Them Up.

Cope, H. F., The Parent and Child.

Cope, H. F., The Week Day Church School.

Sanders, F. K., Old Testament Prophecy.

Slattery, M., New Paths through Old Palestine.

Sailer, T. H. P., Mission Study Class Leader.

Loveland, G., Training World Christians.

Russell, M. M., Dramatized Bible Stories for Young People.

Danielson, F. W., Methods for Beginners.

Danielson, F. W., Teacher's Guide for Methods for Beginners.

Cather, K. D., Story Telling for Beginners and Primary.

Lewis, Hazel, Methods for Primary Teachers.

Fiske, G. W., Agencies of Religious Education for Middle Adolescence.

Bowers, W. C., The Educational Task of the Church.

Cope, H. F., Principles of Christian Service.

Tracy, F., Psychology of Adolescence.

Revised Worship and Song. Strong in the social and patriotic sides.

Hamlin, M. P., The Rock, a play in three acts, showing the character development of Simon Peter. "The Rock" was chosen as one of the prize plays in the Religious Drama Contest of the Drama League of America by the judges, Dr. Richard Burton, Stuart Walker, and Walter Prichard Eaton. The first public performance of "The Rock" was given by the Pilgrim Players of Evanston, Illinois, for the eleventh convention of the League. The suggestions for costumes and scenery were made by committees having these matters in charge for the first production.

COMPARATIVE STATEMENT

		Churches Individuals	W. H. M. U.	Legacies	C. W. M.	TOTALS
RECEIPTS FOR DECEMBER 1921	This year..	10,427.00	417.00	1,026.00	12,768.00	24,638.00
	Last year..	9,042.00	4,342.00	.....	21,643.00	34,027.00
	Increase...	1,385.00	.....	1,026.00	.....	2,411.00
	Decrease..	.....	3,925.00	.....	8,875.00	12,800.00

God is entitled to the social intercourse of His children. The highest character is the consequence of true prayer. Prayer girds the individual soul for the finest service, and when men unite their hearts in prayer they are marshaling their spiritual powers in concerted endeavor to live, to serve, and to redeem the world. Moreover this unity of desire enables the power of God to operate through them. The evangelizing of all men, the Christianizing of all social relations, the establishment of international peace and justice are the clear possibilities of prayer by great numbers of God's children.

—*"Closet and Altar"*—LIDDON.

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

The eight Mexican Sunday Schools under the direction of Superintendent J. H. Heald (six in New Mexico and two in Texas), are a strong force for religious education and practical daily living among our Mexican people.

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The Congregational Sunday School Extension Society has a mission to the new city frontier, with its growing challenge generally, and its specific Americanization program, which cannot succeed apart from the Christian touch.

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The Mission School organized at Rock River, Wyoming, last November, starting with an enrollment of sixty has already developed into a self-supporting church, uniting for pastoral service with the church at Medicine Bow, and thereby making missionary aid unnecessary.

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A wide and varied ministry characterizes the services rendered by our superintendents and field workers. There is consecrated leadership, incessant labors, and a vital entering into the lives of others. Consider the loneliness of the folks who live out on the great prairies and in the mountain regions, and over against it, the magnificence of the missionary zeal and sacrifice of the men and women who represent us in the service of God and man.

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Miss Olive Pearson, who was one of our Student Summer Workers in 1921, is now doing special field work for the Society. Her itineraries have taken her to a large number of churches and associations in the states of New York and Connecticut, and during January and the early part of February she will be in Massachusetts and Rhode Island. Everywhere Miss Pearson has met with a fine response, and is rendering valuable service for our missionary work.

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Miss Jane E. Bobbitt, another member of the 1921 Student Group, spent the summer in helpful service at Evarts, Kentucky, and continues in that parish for a full year as Community Worker. A great opportunity faces Miss Bobbitt and she is measuring up to it in a large way. A parish house has been secured and equipped for kindergarten, domestic science, and music courses. There is also to be a night school for adults. In this way week-day activities unite with the regular church and Sunday School work in offering an effective community program.

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One of our growing Church Schools in the Southwest is in a missionary parish. All but one of the teachers have had college training; hence there is in evidence not only a well organized school, but the strong Christian teaching that produces qualities of both mind and heart. One Sunday morning a certain teacher was absent, and the substitute, undoubtedly with good intentions, told a class of little girls that "Jesus came into this world to be crucified." On the way home one of the children remarked, "Jesus Christ did no such thing! He came to teach men how to live!" She was just an eleven-year-old lassie, but she had discovered the meaning of Jesus Christ.

SOME SCENES FROM THE ONE HUNDRED AND FORTY MISSION SCHOOLS ORGANIZED IN 1921

NINETEEN HUNDRED AND TWENTY-ONE

Mission School Activities

THE fine work accomplished during 1921 is worthy of special mention. Care has been exercised to organize new work in such a way that each Mission School is connected with a church organization and has regular pastoral oversight. The record of the past year shows that new schools have been organized in twenty different states, reaching a total of one hundred and forty, eighteen of which represent the work of our Student Summer helpers. Following is the list by states:

Alabama	6
California	7
Colorado	11
Florida	3
Georgia	4
Idaho	5
Kentucky	1
Louisiana	5
Minnesota	1
Montana	23
New York	2
North Carolina	2
North Dakota	3
Oklahoma	2
Oregon	6
South Carolina	2
Texas	1
Washington	22
Wyoming	9

* * *

DON'T YOU WISH?

SUCH was the question asked in a recent report by our Superintendent for the South, Dr. A. E. Ricker. The entire sentence reads: "Don't you wish you had more missionary pastors who were working along such constructive lines as Rev. D. D. Swinney of Jennings, Oklahoma?" Well, we have, and that accounts for the growth of our Sunday School Extension Society. Our field workers and our missionary pastors all over this great land are doing fine extension and educational work. They are securing some fine results.

Following are some of the achievements of the Jennings Church under the fine leadership of its minister:

A Church School growing in numbers and efficiency.

A Teacher Training Class.

Junior and Intermediate Christian Endeavor Societies.

The Congregational Efficiency Chart in successful use.

The Missionary Education Chart, with two-thirds of the membership of the school making definite monthly pledges.

Tennis courts provided for the young people on the church lot.

Six young people brought into the church membership as one result of the Pastor's Class.

A Mission School organized in the oil fields southeast of Jennings, with an average attendance of thirty-three.

Such is the record of just one missionary pastor in an ordinary parish, representative of the kind of service being rendered by our efficient and consecrated workers all over the country.

The ANNUITY FUND *for* CONGREGATIONAL MINISTERS *and* THE BOARD *of* MINISTERIAL RELIEF

The Pilgrim Memorial Fund reported, January 1, 1921, total collections, 1918-1920, $2,662,140. For the past year $862,228.76 has been collected, making the total, January 1, 1922, $3,524,368.76. The number of subscribers, January 1, 1922, excluding all cancellations during the year, is 106,192. Total subscriptions, January 1, 1922, are $6,396,860.59.

There are still on the books of the Fund $2,872,491.83 in subscriptions yet to be collected. As business has begun to revive a very considerable number of deferred payments have been completed and it is hoped that in the new year this process may take on wide proportions. The same fidelity which has brought us, under the gracious blessing of God, so far along our way will, it is hoped, carry the collections to a minimum of $5,000,000 by the end of 1924, but as even this first goal is still so far ahead it behooves every subscriber to maintain his part to the full and to make payments as promptly as possible.

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The Annuity Fund for Congregational Ministers reported a year ago assets of $473,446. During the year these increased to $773,741, a gain of more than $300,000 or sixty-three per cent. The membership fund, created by the ministers' payments, has risen during the year from $308,598 to $454,802, an increase of approximately fifty per cent. From the income of the Pilgrim Memorial Fund, received in 1921 through the Corporation for the National Council, $103,000 was provided for annuities for men both on the Original and on the Expanded Plans.

During the year 736 new certificates have been issued, an increase of nearly eighty per cent. Total number in force, January 1, 1922, including 44 annuitants, is 1,663, with 37 applications pending which, although now deficient in some technicality, are eligible for instatement if the technical deficiencies are removed. Of the 736 new members, 390 made application in the month of December, many of them at the eleventh hour of opportunity as the Original Plan was closed to new members December 31.

Of the present membership 1,495 are members under the Original Plan and 168 under the Expanded Plan, of whom 42 have transferred from membership in the Original Plan. Of the 568 members who have united with the Original Plan during the year it is interesting to note that 416, or seventy-three per cent, were more than fifty years of age and nearly all others between forty-five and fifty, an evidence that the Original Plan is a providential factor in putting the Annuity Fund at the command of a large share of the older men still in service. Hereafter membership is only possible through the Expanded Plan and this in the ultimate will make noble provision for the entire ministry, except emergency cases to be cared for through the Board of Relief.

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The Congregational Board of Ministerial Relief reports, informally, receipts for the year from churches and church organizations, $29,295.01; Congregational World Movement, $20,819.78; State Societies, $9,865.63; indi-

viduals for Current Fund, including Christmas Fund, $22,217.73; Individuals for Endowment Fund, $1,122.05; Legacies, $8,949.67; Income from Investments, $62,488.09; Incidental Receipts, $231.22; Total Receipts, $154,989.18. This does not include the receipts of the State Societies and compares with receipts for 1920 of $159,078.38, a loss for the year of $4,089.20. Legacies fell from $15,635.73 to $8,949.67, a loss of $6,686.06. Receipts from living donors showed a gain of $250; income from endowment a gain of $2,358. The average annual grant of the National Board for 1921 was $220. There should be a radical increase of income to lift the average to a more adequate figure and to provide for emergencies; $20,000 was borrowed to meet the remittances for the current quarter. The Board has asked for at least three per cent on the apportionment schedule for 1923, a modest portion to meet the imperative needs.

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The extent of the business done in the offices of the Ministerial Boards is indicated by the volume of mail for the month of December which (outgoing and incoming letters) aggregated more than 45,000.

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AN IMPORTANT CHANGE IN THE BOSTON OFFICE

FOR several years Rev. Frank W. Hodgdon has been the New England representative of the Board of Relief and the Annuity Fund, having also directed the campaign for the Pilgrim Memorial Fund in Massachusetts and Northern New England. His sacrificial devotion, his ardent enthusiasm and his eloquent and effective appeals have made a multitude of friends for the cause and, incidentally, for himself.

With the beginning of the year 1922, while still representing the Ministerial Boards for a portion of his time, he becomes the representative of the Congregational World Movement for New England in co-operation with the regional directors. Rev. Arthur S. Burrill, who has been happily associated with him in fruitful labors, will continue as his assistant.

The Ministerial Boards commend these brethren to all the churches in the enlarged sphere of their activity and bespeak for them cordial fellowship in the great service they seek to render for the interests of our churches, the whole range of our missionary enterprise, and the promotion of the Kingdom of God.

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THE HONOR ROLL OF CHURCHES

Churches voting to share in paying at least one-half the annual dues for the Pastor's Annuity in accordance with the recommendation of the National Council.
(In addition to previous reports.)

Villa Park, Illinois, Community
Springfield, Illinois, First
Ticonderoga, New York
West Chicago, Illinois, First
Chicago, Illinois, South
International Falls, Minnesota, Bethlehem
La Jolla, California, Union
Wawautosa, Wisconsin
Meredith, Maine, First
Isabel, South Dakota
Firesteel, South Dakota
Gardner, Maine, First
Southport, Connecticut
St. Paul, Minnesota, Cyril, Bohemian
Stillman Valley, Illinois
Anthony, Kansas
Chicago, Illinois, Hyde Park
Oak Park, Illinois, Pilgrim
Hampton, Iowa
Williamsburg, Kentucky
Corbin, Kentucky
Los Angeles, California, First
North Weymouth, Massachusetts, Pilgrim
Yucaipa, California

Montclair, New Jersey, Christian Union
Unionville, Connecticut
Franklin, New Hampshire, Village
East Rockaway, New York, Bethany.
Spencer, Massachusetts, First

It is confidently believed that when the churches understand clearly the provisions of the Annuity Fund they will insist that the pastor shall secure the protection offered that they may be relieved of the liability which otherwise they would be under moral compulsion to meet.

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THE CHRISTMAS FUND FOR 1921

THE Board of Relief takes pleasure in announcing that, from November 1 to January 10, gifts were sent by 1912 givers for the Christmas Fund aggregating $21,975.55, an advance of $2,593.90 over 1920. Individual gifts ranged from $1.00 to $500.00. There was also brought over an undistributed balance from the Christmas Fund of the previous year, received during 1921, amounting to $1,226.26, so that the total amount available was $22,862. This permitted an average gift of thirty-five dollars to more than six hundred pensioners, including all upon the rolls of the fourteen State Relief Societies.

The profound significance of this token of Christian fellowship can hardly be expressed adequately in words. The message accompanying the gift indicated something of the eager and warm-hearted participation of hundreds of givers and their respect and affection for those to whom the gifts were sent. The generous souls who gave said to each of the recipients: "Let this be to you as though it were the gift of the dearest of your kin, for we are all one great family and this gift comes from hearts which, rejoicing in your service, number you among those for whom love and gratitude prompt the honor of a Christmas gift."

What it meant is voiced in the following extracts from the letters that came back, thrilling with joy and gratitude:

From an honored minister for many years in a metropolitan pulpit: "Your letter and check came like sunshine in a dark day. It has helped to free me from care during this Christmas season. What a blessed thing it is that there is a 'Household of Faith' in which the old and the sick are given loving care. During more than fifty years' service it never occurred to me that I should be disabled even by age. I assumed that I could work right up to the last day, and now I find myself destitute. Your gift comes like food from the household table after a long day's work, or like a long drink of cool water from the home well after being choked with the dust of the world's highway. What a splendid thing it is to magnify this 'household' bond in Christian service! I have never felt it as I do now when I am dependent upon household love and care. . . . The Heavenly Father is blessing me constantly and it is a joy to be counted one of the household."

From a veteran in great suffering: (Kansas) "The Christmas present was wholly unlooked for. I did not know you had ever sent presents to the old worn out ministers before. I wish I could thank the kind donors personally! I can, and do, ask God's blessing on each of them. I have been able to meet all expenses to date by using only $50.00 of my little principal and as we do not expect to be here much longer we will doubtless get through all right."

From a widow whose husband recently died: (New Hampshire) "I can never tell you how overjoyed I was to receive the Christmas gift and the quarterly grant. What rays of sunshine they will spread upon my pathway these wintry days—the first winter I have ever traveled alone

without the cheer and inspiration of my beloved husband. We walked together for forty-five years in the sweetest of comradeship. At times I have a sort of feeling come over me, that he knows the Board is caring for me—and I know how happy it will make him."

From a noble veteran: (California)

"Had I the skill to shape my words
expressing feelings you have stirred,
I know I'd speak undying things—
Strong, living, loving, singing things
That e'en would vie with Shakespeare's skill
Or Milton's imagries that thrill—
That thrill the soul with 'lectric power,
Lift it as by a magic power
Far, far above the fogs of time
To live in atmosphere sublime:
An atmosphere of endless life
Beyond all burdens, sorrows, strife,
Where dwell in bliss, as I believe——
A bliss no mortal can conceive,
Such souls as you have bared to me
In whom I can the Saviour see."

A minister's joy: (Kansas City) "On Christmas eve a special postman left several letters at my door, among them one large envelope which had been posted in New York, and which was pushed aside as a bearer of some special advertising matter. All the others brought words of kindly Christmas greeting from kind hearts that have not altogether forgotten. I began to feel like a boy again. Then turning with more care to that large envelope, the name at the upper left hand corner appeared and instantly the interest became intense. It contained three articles—a letter, a card and a check—all so much needed, all so welcome. No one of them could be mentioned as of the greatest value, yet the letter made me think longest and hardest. How very, very true is the poet's couplet:

'Not what you give, but what you share,
For the gift without the giver is bare'."

From a widow with a daughter in the hospital: (Washington) "I received your Christmas gift with a thankful heart. With tears I kept saying during the day 'Praise God.' If ever I needed help and cheer it is now."

From a veteran nearly four score years of age: (Seattle) "To feel a real kinship with so many good people who want to count those to whom the Christmas gifts are sent as their kin makes the world seem brighter and better year by year. Thank God there are good people in the world—enough of them to keep the world bright and beautiful."

From one described as the "finest of the wheat": (Nebraska) "A coal bill was casting a black shadow on my path, and, now, this welcome Christmas visitor has changed the shadow into sunshine! It comes like the manna in the wilderness."

From a minister three score and ten: (California) "It was indeed a godsend for there were just four pennies in the house when it arrived. We had a bread bill of three weeks to pay, and nothing seems to taste, or digest, so nice, as when it is paid for, so we thanked God and now we thank the good people in our great family who cheered our hearts on this memorable day. To us the glad tidings of 'Peace on Earth and good will to men' never brought a sweeter joy than at this Christmas time."

From a mother in great need from a daughter's illness: (Colorado) "The surprise and relief quite unmanned me. We stiffen our backs and our wills so resolutely and enduringly to the struggle, it needs a real physical adjustment when some one lightens the load—but such a happy, wonderful lightness follows. You must believe how unendingly grateful I am. We treasure your letters. Now that we are so largely cut off from old friends and associations, it means much to feel we belong to a group of men more closely bound than many brothers of blood."

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

THE Woman's Home Missionary Federation is pleased to offer to the State Unions suggestions and messages from presidents of State Unions as they seek to encourage their constituencies to greater endeavor in reaching goals of increasingly higher standards. The following excerpts are taken from a letter sent out by the president of one of the Unions to its auxiliaries:

"The W. H. M. U. is a centralized body of women trying to reach out into every church in the state and touch every woman in it; its purpose is to be a vital organ through which information and inspiration may flow until every soul may be stirred to help in the task before us. And so the W. H. M. U. of our state is ready to help, in any way it may, the leaders of the women's societies. The Commission on Missions has voted that the Unions retain five per cent. of their total contributions to the Homeland societies to meet promotional expenses. Perhaps this will help us meet one great need here in our state, namely, a paid secretary to visit churches and carry help to the leaders of the women's auxiliaries.

"Our afternoon program closed with a pageant—a presentation of the new study book, 'From Survey to Service.' Our new secretary of literature wrote the pageant, and all who saw it realize what a splendid book we have this year and how wonderfully the pageant portrays its spirit. We want every church to study this book this year and be familiar with the problems which must be met if we are to have a *Christian America.* Too much cannot be said of the importance of understanding our Home situation.

"Do you remember how Nehemiah built the walls of Jerusalem? God put it into his heart to do it. He went out and viewed the walls, but at the call of the trumpet they came together working with the one hand, while holding the sword in the other to guard against the enemies of Jerusalem. 'And so the wall was finished.'

"The trumpet call has come to us this year to rise and build our 'walls of Jerusalem' right here in our state—to 'face our unfinished task in America.' The task is great and the churches are scattered far apart along the wall, but can we not take as our watchword, 'Build ye the walls of Jerusalem,' and with greater enthusiasm and determination, as auxiliaries and as individual women repeat and carry out the women's pledge in meeting our unfinished task in America: 'Realizing the greatness of the need in our own land, we, the women of our churches, pledge ourselves to greater loyalty and consecration in working, praying, studying and giving to the end that America may be won to Christ and do her part in the Son, Jesus Christ.—*Amen.*

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These are days when memories tenderly associated with the anniversaries of the calendar year give us pause and intensify the longing for spiritual perception and deepen the impressions made in these times of spiritual desire. We need to pray that the real desires and purposes of our own hearts may be revealed unto us and that we may search our hearts for a sincere voicing of our real attitude toward all men of every race, color and creed. The following prayers are recommended for use in the devotions of our Women's Missionary Societies.

A Prayer for Immigrants

O thou great champion of the outcast and the weak, we remember before Thee the people of other nations who are coming to our land, seeking bread, a home, and a future.

May we look with Thy compassion upon those who have been stunted by the poverty and oppression of centuries, and whose minds have been warped by superstition or seared by the dumb agony of revolt.

We bless Thee for all that America has meant to the alien folk that have crossed the sea in the past, and for all the patient strength and God-fearing courage with which they have enriched our nation.

We beseech Thee that our republic may not fail their trust.

In a nation dedicated to liberty, may they not find the old oppression and fiercer greed. But may they feel here the pure air of freedom and face the morning radiance of a joyous hope.

For all the oppressed afar off who sigh for liberty; for all lovers of the people who strive to break their shackles; for all who dare to believe in democracy and the kingdom of God, make Thou our commonwealth a beacon-light of hope and a guide on the path which leads to the perfect union of law and liberty. *Amen.*

A Prayer for Women and Their Work

Be with the women of the world today. Upon us have fallen heavily the burdens of the world's wrongdoing. Bewildered and disillusioned many of us wander far from Thee. Give us renewed hope; restore to us our faith in Thine eternal goodness. May we have the courage to face life, strong and unafraid. Awaken us from our long sleep of indifference to the conditions in Thy world. Quicken in women everywhere new conceptions of a womanhood consecrated to citizenship. Give us the vision to see great forces of good which can be set in motion by women. Keep us from straying after false gods, or unworthy causes. Free us from petty faults and cheap ambitions. Keep us steadily in the paths of thy service and thy truth.

Take from our hearts all enmity towards other races; help us to see them as Thy children, created in the image of Thee our Father. Teach us to know them as fellow travelers upon the Way, meeting the same obstacles, knowing the same needs, yet ever striving toward the good which is in Thee, our Father.

Deliver us from suspicion and from soul-destroying fears; lead us into new depths of understanding, of knowledge. Give us charity of judgment, humility of spirit, unity of purpose. Guide us into new roads to peace, into a time when we shall substitute co-operation for competition, friendship for hate; when we shall put into our relations with all races the spirit and the teachings of thy Son, Jesus Christ. *Amen.*

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TOPIC FOR FEBRUARY, 1922

The Program Topic for February, 1922, is "The Reach of the Church," based on the work and message of the American Missionary Association to "the people that walk in darkness." The literature committee has prepared seven programs, on the theme, "From Survey to Service." Reference material is also ready. Address the Congregational Woman's Home Missionary Federation, 289 Fourth Avenue, New York City.

The president of a Woman's Missionary Society in a large city who frequently presents the cause of Home Missions—out of a varied experience—makes the following suggestion: "Do not burden the minutes of the meeting with a report of the address delivered at the previous meeting; the minutes should record only the business of the meeting and such parliamentary action as relates to the business considered." It is poor psychology because nothing should appear on the program which diverts the attention of the group from the

subject of the address on the program. It is poor business because it fails to inspire anticipation in the new subject and discourages prompt and regular attendance at the meetings of the group.

Note this: *All programs are usually too long!*

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OUR YOUNG PEOPLE

GOOD INVESTMENTS

TWO investments, recently made by Congregational young people may be suggestive and helpful to others, as indicating ways of awakening and maintaining interest in missionary work.

The first of these investments is being made by the Daughters of the Covenant in one of our New Hampshire churches. Eager to help girls less fortunate than they are, they have undertaken to furnish a room in the Girls' Dormitory in one of our Southern schools. Such a task is not an easy one, for it involves the purchase of sheets, pillow cases and towels, in addition to making the other dainty and pretty furnishings that are needed. Nothing daunted, in fact, inspired by the size of the undertaking, these girls have set themselves to work to raise the necessary funds and make the required articles. Their interest is keen and active. Knotting the comforter is to be the occasion for a "quilting bee." One girl's mother has promised that she may provide as her personal gift the materials for making the comforter. Bureau covers, pin-cushion covers, table covers, a spread gay with appliqued cretonne figures will be made at the meetings of the group. The complete list of articles to be provided is as follows: three or four single sheets, bleached or unbleached, three pillow cases, eighteen inches wide, a comforter, a spread, which may be made of unbleached muslin with appliqued cretonne figures or a bold outline pattern; bureau cover eighteen by forty-five inches; pin cushion; table cover one yard square for a study table; one-half dozen towels; a laundry bag and two work-aprons for a girl twelve to sixteen years old. When packed and sent this box will be a gift that any organization might be proud to make. It will serve as a tangible link between these girls in the North and our great missionary responsibilities in the South. Because they have given something of themselves to the meeting of these responsibilities they can never be wholly indifferent to them in the future.

The second investment was made at Christmas time by a group of little children in one of our Connecticut churches. This group is organized as a "Mayflower Band" and chose as their work for their "near-by friends" to send a Christmas box to the children in our school at Tougaloo, Mississippi. A letter was sent to the school to ascertain the number of little boys and girls in attendance and then a Christmas gift was prepared for each. For the girls paper dolls were cut out and each doll and her dresses were placed in a long envelope. The envelopes were tied with Christmas ribbon, and decorated with Christmas seals and upon each the doll's name and a "Merry Christmas" were written by the children. For the boys Santa Claus jumping jacks were made, according to the pattern given in the Mayflower Program Book. The box was packed and shipped early in December. The postal telling of its arrival caused great excitement. The letter telling of the Christmas celebration and the distribution of the gifts and promising, if possible, a letter from the school itself, completed the work and made the children of Connecticut firm friends of the children of Tougaloo.

Such investments are worth while. They pay 100 per cent dividends. Cannot your group make some?

ACKNOWLEDGMENT OF RECEIPTS

The American Missionary Association

Irving C. Gaylord, *Treasurer* 287 Fourth Avenue, New York, N. Y.

Receipts for December, 1921.

The Daniel Hand Educational Fund for Colored People

Income for December from investments	$2,773.78
Previously acknowledged	10,747.76
	$13,521.54

Current Receipts

EASTERN DISTRICT

MAINE—$1,885.38.

Auburn: High Street Ch., 279; Sixth Street Ch., 4.87. **Augusta:** N. L. B., for Tougaloo College, 50. **Bangor:** All Soul's Ch., W. M. Soc., three boxes goods for Athens, Ala.; Mrs. C. F. R., Booklets for Greenwood, S. C. **Bath:** Winter Street Ch., 100; H. L., 2; Miss A. P., 10; Dr. L. T. S., 20, for Tougaloo College. **Cumberland Mills:** Warren Ch., 120. **East Bangor:** Ch., 2. **Freeport:** First Ch., 7. **Fryeburg:** Ch., 36. **Gorham,** J. S. L., 5. **Lewiston:** Pine Street Ch., 60. **Minot Center,** Ch., 27.90. **North Harpswell:** S. S., 1.18. **Portland:** State Street Ch., 480; St. Lawrence Ch., Covenant Daughters, box goods for Athens, Ala.; Stevens Avenue Ch., 7; Woodfords Ch., 76.66; Jr. C. E. Soc., 40 for special gifts; Mrs. W. M, 10; G. T. S., 5; S. B. S., 3, for Tougaloo College. **Presque Isle:** Ch, 99; The Polyanna Club, bbl. goods for Thomasville, Ga. **Sanford:** North Parish Ch., 35. **Standish:** Ch., 15.75. **Sunset,** Ch., 2. **Temple:** Ch., 10. **Waterville:** Mrs. H. T. H., S. S. papers for Brewer Normal School. **West Minot,** Ch., 9.

The Congregational Conference and Missionary Society of Maine, $155.76.

The Woman's Home Missionary Union of Maine, by Mrs. C. E. Leach, Treasurer, 212.26.

NEW HAMPSHIRE—$246.77.

Dover: First Ch., 55.03. **Durham:** Missionary Soc., two bbls. and box goods for Lincoln Academy. **Franconia:** First Ch., 25. **Hanover:** The Ch. of Christ at Dartmouth College, 141.74. **Portsmouth:** H. C. R. T., for Talladega College, 25. **West Concord:** W. M. Soc., bbl. goods for Lincoln Academy.

VERMONT—$937.22.

(Donations, $889.72; Legacy, $47.50.)

Castleton: Missionary Soc., goods for Albuquerque, N. M. **Chelsea:** Benevolent Soc., two bbls. goods for Dorchester Academy. **Burlington:** Home Missionary Union, for Pleasant Hill Academy, 9.50; Young People, for Pleasant Hill Academy, 15. **Danville:** J. L. H., 2; Mrs. J. L. H., 5, for Straight College. **Montpelier:** Bethany Ch., bbl. goods for McIntosh, Ga. **Orleans:** "Friends" two bbls. goods and 2.50, for Dorchester Academy. **Putney:** Mrs. R. H. R., bbl. goods, for Dorchester Academy. **Randolph:** Mrs. G. L. C., bbl. goods for Dorchester Academy. **St. Johnsbury:** J. M. P., 3; Mrs. J. H. P., box goods for Dorchester Academy. **Wallingford:** Mrs. A. C. B., bbl. goods for Dorchester Academy. **Waterbury:** Mrs. J. S., box Christmas cards, for Dorchester Academy. **West Glover:** Mrs. J. C. B., bbl. goods for Dorchester Academy. **Williamstown:** Mrs. M. E. W., bbl. goods and 10, for Dorchester Academy. **Williston:** Ch., by Mrs. H. C. M., 5.

The Congregational Conference of Vermont, 413.43.

Congregational Woman's Home Missionary Union of Vermont, by Mrs. Lois M. Powell, Treasurer, 324.29, and for Pleasant Hill, Tenn., 100.

Legacy

Bellows Falls: Leroy M. Pierce (50 less tax, 2.50), 47.50.

MASSACHUSETTS—$7,335.43.

(Donations, $6,031.45; Legacies, $1,303.98.)

Abington: W. M. Soc., bbl. goods for Tougaloo College. **Amesbury:** Main Street Ch., 7.23. **Amherst:** First Ch., S. S., 15; North Ch., two bbls. goods, for Tougaloo College; R. R., for Straight College, 5. **Andover:** South Ch., 250. **Ashby:** Orthodox Ch., 40.90. **Ashfield:** First Ch., 30. **Baldwinville:** Rev. and Mrs. A. A. B., 5. **Ballardvale:** Union Ch., 50.35. **Belmont:** Payson Park Ch, 70; Plymouth Ch., 13.16. **Berlin:** First Ch., 12. **Bernardston:** Goodale Memorial Ch., 13. **Billerica,** Ch., 15.12. **Boston:** Union Ch., bbl. goods for Marion, Ala; A. C. B., for "Old Folks' Christmas" at Athens, Ala., 5; G. W. P., 25; Mrs. J. M. P., 25; Mrs. E. C. S., 20; Mrs. A. B. T., 25; H. A. W., 25, for Tougaloo College; H. J. Keith Co., for Talladega College, 50; J. D. W., for Talladega College, 50. **Brockton:** Porter Ch., 180. **Brookline:** A. P. B., 15; C. F. K., for S. A., Talladega, 8; "A Friend," 4. **Cambridge:** North Ch., 85.28; C. L. L., 25. **Canton:** Evangelical Ch., 176.80. **Chelmsford,** Central Ch., 25. **Chicopee Falls,** Ch., 15.38; U. P. A. C., for Talladega College, 10. **Danvers:** Maple Street Ch., 100. **Dorchester:** Second S. S., 20; Village Ch., 50. **Douglas:** First Ch., 8. **Dracut:** First Ch., 25. **Duxbury:** Pilgrim Ch., 10. **Easthampton:** Ch., 50. **Easton Center:** S. S., 6.35. **Enfield:** Ch., 80.56. **Falmouth:** East Ch., 8. **Fitchburg:** Rollstone Ch., 80.65. **Florence:** Ch., 49. **Framingham:** Grace Ch., for scholarships at McIntosh, Ga., 50. **Franklin:** First Ch., 10. **Gloucester:** Trinity Ch., 257. **Great Barrington:** First S. S., 16.10. **Greenfield:** Second Ch., 102.60; Mrs. C. A. D., for Talladega College, 25. **Holyoke:** Second Ch. S. S., 20; Second Ch., Nettie A. Blanding Fund, 195.56; J. A. S., for Tougaloo College, 100. **Hyde Park:** R. G., 2.50; Miss O. J. P., 10, for Tougaloo College. **Lawrence:** Lawrence Street Ch., 60. **Lowell:** First Ch., 390; Highland Ch., 56.25; Pawtucket Ch., 44. **Malden:** First S. S., 40.71. **Manchester:** First Ch., 36.23. **Marblehead:** First Ch., 44.80. **Medford:** Woman's League, 5. **Medfield:** E. F. W., 5. **Melrose Highlands:** Ch., 60.86. **Merrimac:** First Ch., 28.16. **Milton:** First S. S., 1.74. **Monson:** Ch., 39; S. S. Class, for Day Nursery in Santurce, Porto Rico, 6. **New Bedford:** North Ch., 53.60. **Newton Highlands:** Miss M. M., box goods for Athens, Ala. **North Amherst:** Ladies' Social Circle, for Tougaloo College, 25. **Northampton:** Edwards Ch., bbl. goods for Tougaloo College; "Friend," box goods, for Tougaloo College; F. A. C., 40; "M. C.," 15.18. **North Blandford,** Second Ch., 3.60. **North Hadley:** Second Ch., 25. **North Plymouth:** W. M. Soc., for Lexington, Ky., 10. **North Reading:** Miss R. W. W., Christmas gifts for Brewer Normal School. **North Wilbraham:** Mrs. M., for Straight College, 5. **Norwood:** First Ch., 54; Congregational S. S., 25; Mrs. J. L., 25; H. E. R., 10, for Tougaloo College. **Oxford:** First Ch., 26.04. **Palmer:** Second Ch., 11.58. **Quincy:** Bethany Ch., 83.32. **Reading:** Miss M. B., box goods for Marion, Ala. **Roslindale:** Ch., 19.65. **Rutland:** Friend in First Ch., 3.60. **Salem:** South Ch., 3.84; Tabernacle Ch., 162.50. **Sharon:** First Ch., 13.50. **Shirley:** Ch., 2; Ladies of Ch., two bbls. goods for Tougaloo College. **Situate Center:** Trinity Ch., S. S. & C. E., 16. **Somerville:** Highland Ch., 36. **South Acton:** Ch., 6.05. **South Deerfield:** Ch., 10. **South Hadley:** Miss B. E. B., box goods for Athens, Ala.; box goods for Thomasville, Ga. **South Hanson:** First Ch., 4.27. **Springfield:** C. A. C., for Talladega College, 50; Judge H. A. K., for Talladega College, 20; M. A. W., for Talladega College, 5; W. H. D., 10; W. H.

M., 25, for Straight College. **Stoughton:** First Ch., 40. **Thorndike:** First Ch., 27. **Topsfield:** Ch., 56.35. **Turner's Falls:** First Ch., 14. **Upton:** First Ch., 11; S. S., 11.73. **Waban:** Union Ch., 63. **Walpole:** Ch., 75. **Waquoit:** Ch., 5. **Ware:** First Ch., 5.25. **Warren:** Mrs. W. E. P., two bbls. goods for Dorchester Academy. **Warwick:** Trinitarian Ch., 1. **Watertown:** Pilgrim Ch., 56.25. **Webster:** Miss A. L. P., box goods for Marion, Ala. **Wellfleet:** Ch., 3.42. **West Boylston:** First Ch., 41.94. **West Boylston:** Dorcas Soc., for Lexington, Ky., 25. **Westfield:** First Ch., 91.35; Second Church., 21.68. **West Medford:** Bible School, 10. **West Peabody:** Ch., 5. **West Somerville:** Primary S. S., 4, for Day Nursery at Santurce, P. R. **Whitinsville:** A. F. W., for Talladega College, 50. **Williamsburg:** Ch., 44.86. **Winchenden:** Rev. and Mrs. H. L. P., for Greenwood, S. C., 5. **Winchester:** First Ch., 250. **Windham:** W. M. Soc., goods for Tougaloo College. **Wollaston:** "Friends," goods for Tougaloo College; F. B. & F. G., 11; Dr. E. R. J., 10, for Tougaloo College. **Worcester:** Bethany Ch. Bluebird Society, for Greenwood, S. C., 2.50; Plymouth Ch., 736.58; Junior Dept. in S. S., 22.52 (one-half of which for Mt. Whites, and one-half for Talladega Kindergarten); Mrs. E. D. T., for Talladega College, 25; G. F. F., for Talladega College, 100; Hope S. S., for Lexington, Ky., 10; Mrs. L. H. P., for Talladega College, 1.50. **Yarmouth:** Ch., 5.

Legacies

Brookline: Emily S. Rogers 111.55 (Reserve Legacy, 74.38), 37.17;. **Newton:** Lucinda K. Cutting, 719.34 (Reserve Legacy, 449.22), 270.12. **North Amherst:** Jeannette E. Stearns, 526.32. **West Brookfield:** Jonathan E. Porter, 470.37.

RHODE ISLAND—$472.66.

Central Falls: Ch., 69.35. **East Providence:** Riverside Ch., 58. **Kingston:** H. W., for Tougaloo College, 30. **Pawtucket:** J. R. McC., for Tougaloo College, 100. **Little Compton:** United Ch., 10.50. **Providence:** Beneficent Ch., 30; Free Evan. Ch., 24.46; C. W. B., 25; Mrs. F. C., 10; F. H. F., 50, for Tougaloo College; G. W. B., for Talladega College, 10; Mrs. J. W. C., 25; Mrs. R. A. W., 25, for Tougaloo College. **Tiverton:** Amicable Ch., 5.35.

CENTRAL DISTRICT

CONNECTICUT—$5,764.83.

(Donations, $4,005.91; Legacies, $1,758.92.)

Bozrah: Ch., 10. **Bridgeport:** C. M. B., for Lexington, Ky., 10; G. H. E., 25; D. V. C. W., 10, for Tougaloo College. **Cornwall:** Second Ch., 52.75. **Danbury:** Three Friends in First Ch., for Hospital at Humacao, P. R., 21. **Durham:** Ch., 25. **East Hartford:** First Ch., 101.83; South Ch., 38.85. **Ellington:** Ch., 51.60. **Enfield:** First Ch., 10.50. **Essex:** Ch., 5; S. S., 1.81. **Fairfield:** First Ch. of Christ, 150. **Farmington:** G. G. W., for Talladega College, 100. **Georgetown:** Ch., 50; Mrs. E. O. M., two boxes goods for Marion, Ala. **Goshen:** Ch., 60. **Guilford:** Ch., 21. **Haddam:** Ch., 93. **Hartford:** Fourth Ch., 190.27; Windsor Avenue Ch., 82; Pansy Circle of King's Daughters, bbl. and box goods for Marion, Ala.; Mrs. R. T. B., 25; E. A. B., 5; P. S. B., 50; A. C., 20; C. B. G., 5; E. M. S. H., 10; A. A. H., 20; M. L. J., 20; M. H. P., 100; C. C. R., 10; Mr. and Mrs. C. S., 30; Col. C. E. T., 5; J. H. T., 5, for Talladega College; J. M. H., 10; H. R., 25, for Tougaloo College; Miss A. S., for Marion, Ala., 4.20; "Friend," Singer Sewing Machine, for Athens, Ala. **Killingworth:** Ch., 3. **Lebanon:** First Ch., 10. **Madison:** First Ch., 18.07. **Manchester:** H. B. P., 1. **Meriden:** First S. S., 12; Mrs. T., box goods for Athens, Ala. **Middlefield:** L. A. S., for Lexington, Ky., 10. **Milford:** First Ch., 111.05. **Mount Carmel:** Ch., 30.36. **Naugatuck:** Mrs. H. B. T., 200, for Tougaloo College. **Newington:** Ch., 63.79. **New London:** First Ch. of Christ, 43.17. **New Haven:** Ch. of Redeemer S. S., 25; M. E. B., for Lexington, Ky., 1.62; United Ch., 301.80; G. F. B., 10; Mrs. G. T. E., 5; S. T. W., 25; Mrs. S. G. W., 5, for Talladega College. **New London:** "A Friend," for Athens, Ala., 20; G. S. H., for Talladega College, 5. **Norfolk:** Ch. of Christ, 175. **North Madison:** Ch., 15. **Norwalk:** First Ch., 29.25; G. I. B., 25. **Orange:** W. M. Soc., 2, for Lexington, Ky. **Poquonock:** Ch., 13. **Prospect:** Ch., 6.37. **Putnam:** J. G. J., 25, for Tougaloo College. **Rockville:** Union Ch., 223; F. P. M., for Talladega College, 100; W. M., for Talladega College, 50; Friends, box goods for Tougaloo College. **Sharon:** Ch., 8.20. **South Glastonbury:** Ladies' Missionary Society, two boxes goods for Thomasville, Ga. **Southington:** First S. S., 8.81; W. M. Soc., for Lexington, Ky., 8. **South Manchester:** Ch., 150; F. C. Jr., for Talladega College, 50; K. F., for Talladega College, 2. **Stratford:** C. S., for Lexington, Ky., 10. **Talcottville:** Ch., 72. **Torrington:** Center Ch., 102. **Wallingford:** W. H. E., for Talladega College, 25. **Waterbury:** First S. S., for Tougaloo College, 10. **Watertown:** M. E. Ch., 12; B. H. H., 10; Mrs. E. H., 25; C. A. H. K., 30, for Tougaloo College; Mr. and Mrs. T. E. P., for Lexington, Ky., 15. **Wauregan:** Ch., 54. **West Cornwall:** L. M. S., two bbls. goods for Marion, Ala. **Westford:** Ch., 8. **West Hartford:** First Ch. of Christ, 159.52. **West Haven:** Ch., 33.20. **West Redding:** W. M. Soc., for Lexington, Ky., 10. **West Stafford:** Ch., 5. **Whitneyville:** Ch., 77.69. **Windsor:** First Ch., 34.52. **Windsor Locks:** Ch., 60. **Woodstock:** W. M. Soc., for Lexington, Ky., 1.68.

Legacy

Hartford: Joseph L. Blanchard, $1,758.92.

NEW YORK—$2,827.12.

(Donations, $2,012.70; Legacies, $824.43.)

Albion: Gaines Missionary Soc., bbl. goods for Marion, Ala. **Aquebogue:** Ch., 13.30. **Brooklyn:** Central Ch., 457.05; Clinton Avenue Ch., 534.50; Plymouth Ch., L. M. S., four packages goods for Marion, Ala.; South Ch. S. S., 67.18 (of which 47.18 for Scholarship at Pleasant Hill); M. L. R., 25. **Brooklyn Hills:** Pilgrim Ch. S. S., for Marion, Ala., 10. **Buffalo:** First Ch., 192. **Burrs Mills:** L. M. Soc., bbl. goods for Marion, Ala. **Canaan:** S. S., 4. **Canandaigua:** W. M. Soc., box goods for Lincoln Academy. **Corning:** Miss S. C., box goods for Marion, Ala. **East Rockaway:** Bethany Ch., 16. **Friendship:** W. H. M. Soc., Hospital Supplies, for Tougaloo College. **Gasport:** L. M. Soc., 1 and bbl. goods for Marion, Ala. **Gloversville:** Ch., 75. **Honeoye:** S. S. Class, box Christmas gifts, for Marion Ala. **Hornby:** Ch., 1. **Irondequoit:** United Ch., 26. **Jamaica:** Van Wyck Avenue Ch., 12; Victoria Cong. S. S., for Lexington, Ky., 5. **Jamestown:** First Ch., 85. **Kingston:** Ponckhockie Union Ch., 10. **Mt. Vernon:** Ch., for Pleasant Hill Academy, Tenn., 10; Heights Ch., Women's Mission Circle, 65. **Middletown:** North Street Ch., Bible Gleaners, for Marion, Ala., 5. **New Berlin:** E. D. F., for S. A., Thomasville, Ga., 4. **Newburgh:** L. M. S., box goods for Marion, Ala. **New York:** Broadway Tabernacle Ch., C. E. Soc., for Pleasant Hill. Tenn., 17.50; Ch. of North New York, 30; K. V. S. H., "Abbie B. Howland Prize" for S. A., at Thomasville, Ga., 10; "Friends," for San Mateo, N. M., 7; "A Friend," for upkeep of bed at Ryder Memorial Hospital, 20; "A Friend," for Moorhead, Miss., 50; "A Friend," for Brewer Normal School, 27.25. **Orient:** Ch., 20. **Phoenix:** First Ch., 50. **Pitcher:** Ch., 21. **Pulaski:** Ch., box goods for Albuquerque, N. M.; Missionary Soc., two boxes goods for Jos. K. Brick School. **Riverhead:** Sound Avenue Ch., 54.66. **Rodman:** Ch., 10; L. M. Soc., two boxes goods for Marion, Ala., **Rutland:** First Ch., 7. **Sherburne:** Mrs. J. A. D., box goods for Marion, Ala. **Summer Hill:** Ch., 10.26. **Syracuse:** Good Will Ch., 45. **Ticonderoga:** L. M. S., two bbls. and box goods, for Marion, Ala. **Watertown:** Miss P. L. W., 5. **Williamson:** Mrs. H. T., box goods for Marion, Ala. **Woodside:** C. L. B., 10.

Legacy

Brooklyn: Henry L. Taney, $824.43.

NEW JERSEY—$644.65.

Closter: First S. S., 6.65. **Cresskill:** The Girls' Missionary Class, for Day Nursery at Santurce, P. R., 10. **Edgewater:** H. B. C., for Lexington, Ky., 15. **Elizabeth:** First Ch., 5. **Glen Ridge:** Ch., 200. **Montclair:** First Ch., 341.50; Mrs. C. H. A., box goods for Talladega College; Miss F. W., for Tougaloo College, 50; Miss E. L. S., box goods for Talladega College. **Newark:** Belleville Avenue Ch., 11.50. **Ocean Grove:** Miss E. B., 5. **Williamstown:** Mrs. L. M. H., package goods for Tougaloo College.

PENNSYLVANIA—$247.30.

Darling: Miss P. C., for Tougaloo College, 15. **Erie:** G. B. K., for Talladega College, 5. **Philadelphia:** Central Ch., 50; Park Ch., 40. **Spring Brook:** Ch., 15. **Taylor:** First Ch., 13. **Wilkes-Barre:** Puritan Ch., 49.30.

Pennsylvania Union of Woman's Home Missionary Societies, by Mrs. David Howells, Treasurer, $60.

DISTRICT OF COLUMBIA—$218.50.
Washington: Mount Pleasant Ch., 189; People's Ch. S. S., 5; C. A. A., for Tougaloo College, 5; P. H. A., 5; R. J. D., 1; J. F. W., 2.50; T. W., 10, for Talladega College; D. M. M., 1.

OHIO—$342.73.
Cleveland: First Ch., 27; St. John's Ch., Metylene Class, for Marion, Ala., 15. **Columbus:** First Ch., 175; M. S. C., 10. **Monroeville:** S. S., for Lexington, Ky., 5. **New London:** First Ch., Ladies, bbl. goods for Tougaloo College. **Oberlin:** United Ch., 5; J. T., for Straight College, 5; L. M. S., bbls. goods for Marion, Ala.; United Ch., bbl. goods for Athens, Ala.; United Ch., bbl. goods for Moorhead, Miss. **Plainfield:** L. M. S., bbl. goods for Moorhead, Miss. **Toledo:** Plymouth Ch., 10; Washington Ch., box goods for Talladega College.
The Ohio Woman's Home Missionary Union, by Mrs. H. H. Hosford, Treasurer, 90.73.

MICHIGAN—$843.41.
Au Gres: St. John's German Ch., 2. **Grand Rapids:** W. M. Soc., two boxes goods for Athens, Ala. **Dexter:** Ch., bbl. goods for Athens, Ala. **Muskegon Heights:** W. R. Jr., box goods for Athens, Ala.; Ladies' Aid, goods for Athens, Ala. **Romeo:** Ch., bbl. goods for Lincoln Academy. **Shelby:** Ch., box goods for Talladega College. **South Haven:** Ladies, Aux., bbl. and box goods for Athens, Ala. **Ypsilanti:** W. M. Soc., for Lexington, Ky., 1.73.
Michigan Congregational Conference, by C. C. Vaughan, Treasurer, $515.68.
The Woman's Home Missionary Union of Michigan, 94, also $230 (80 of which for Nurse Salary at Ryder Memorial Hospital, and 150 for scholarships).

WESTERN DISTRICT

ILLINOIS—$2,056.14.
Alton: C. H. B., for Lexington, Ky., 5. **Chicago:** First Ch. Missionary Society, two packages goods for Moorhead, Miss.; Central Park Ch., for Pleasant Hill, 10; Grand Avenue Ch., 34.54; Wellington Avenue Ch., 100; F. H. T., for Ft. Berthold Mission, 100; W. H. T., for Tougaloo College, 100. **Des Plaines:** Ch., 56. **Galva:** Ch., 22.50. **Garden Prairie:** Ch., 16. **Godfrey:** Melville Ch., 3. **Harvey:** Miss K. De G., 5, and box goods for Marion, Ala. **Moline:** P. S. McG., for Tougaloo College, 3. **Oak Park:** Pilgrim Ch., 127.12. **Paxton:** Mrs. J. B. S., box goods for Marion, Ala. **Payson:** S. S., 7.33; H. F. S., 200. **Prophetstown:** Ch., 10.50. **Roscoe:** Miss M. J. G., for Marion, Ala., 2. **Stillman Valley:** Mrs. A. D. M., box goods for Tougaloo College. **Wheaton:** College Ch. L. M. Soc., bbl. and box goods for Tougaloo College; L. M. S., two bbls. goods for Marion, Ala. **Willmette:** Central Avenue Circle, two bbls. goods for Moorhead, Miss; Neighborhood Circle, bbl. and box goods for Marion, Ala. **Yorkville:** Ch., 13.50.
Congregational Conference of Illinois, $381.70.
Woman's Home Missionary Union of Illinois, by Miss Cora E. Barnard, Treasurer, $858.95.

IOWA—$15.00.
Cedar Falls: Mrs. V. A. B., for Tougaloo College, 5. **Gilbert:** Missionary Soc., box goods for Talladega College. **Monticello:** Ch., 10. **Rodney:** L. M. S., box goods for Moorhead, Miss. **Sloan:** Miss S., box goods for Moorhead, Miss. **Spencer:** L. M. Soc., two bbls. goods for Moorhead, Miss.

WISCONSIN—$18.27.
Brodhead: W. M. Soc., for Lexington, Ky., 3.27. **Milwaukee:** Grand Avenue S. S., for Pleasant Hill, Tenn., 5. **Port Washington:** Ch., 5. **Whitewater:** Ladies' Union, for Tougaloo College, 2; L. M. S., bbl. goods for Moorhead, Miss.

MINNESOTA—$911.77.
Duluth: L. M. Soc., bbl. goods for Moorhead, Miss. **Fairmont:** L. M. Soc., bbl. goods for Moorhead, Miss. **Minneapolis:** Minnesota Cong'l Club, 25; Lowry Hill Ch., two bbls. goods; Lyndale Ch., two boxes goods; Tremont Avenue Ch., box goods for Marion, Ala; Friend, for Talladega College, 5. **Moorehead:** Mrs. L. A. H., bbl. goods for Moorhead, Miss. **St. Paul:** L. M. S. of Olivet Cong'l Ch., bbl. goods for Moorhead, Miss. **Wabasha:** Mrs. A. J. W., package goods for Marion, Ala.
The Congregational Conference of Minnesota, $533.55.
Woman's Home Missionary of Minnesota, by Mrs. J. V. S. Fisher, Treasurer, $298.22.

MISSOURI—$39.80.
Kansas City: Ivanhoe Park Ch., 10; Invincible Concert Co., for Florence, Ala., 9.30. **Lebanon:** Ch., 10.50. **St. Louis:** Hope S. S., for Talladega College, 10.

KANSAS—$100.40.
Douglass: Ch., four packages goods for Moorhead, Miss. **Emporia:** First Ch., 27. **Great Bend:** First Ch., goods for Albuquerque, N. M. **Topeka:** First Ch., 15.
Kansas Congregational Conference, $58.40.

NEBRASKA—$215.84.
Albion: Ch., 50. **Bloomfield:** Ch., 3.75. **Crete:** Ch., 3.79; First German Ch., 3. **David City:** Ch., 25. **Exeter:** Ch., 12.92. **Franklin:** Ch., 3.18. **Friend:** First German Ch., 5. **Hastings:** First German Ch., 5. **Hayes Center:** Ch., 2. **Lincoln:** Plymouth Ch., 45; Salem German Ch., 8; Zion German Ch., 10; German First Ch., 10. **Omaha:** First Central Ch., 16.20; Plymouth Ch., 8.

NORTH DAKOTA—$232.69.
Fargo: First Ch., 11.45. **Garrison:** Ch., 14.80. **Hebron:** Bethany Ch., 6. **Kulm:** German Parish, 30. **Mayville:** L. A. S., 2.50.
The Congregational Conference of North Dakota, by Rev. A. C. Hacke, Superintendent, $105.03.
Woman's Home Missionary Union, $62.91.

SOUTH DAKOTA—$26.00.
Eureka: St. Paul German Ch., 7; Hoffnungfield Ch., 2. **Greenway:** Friedens Ch., 5. **Herried:** Jesus Ch., 2. **Mitchell:** Pilgrim Daughters' Class, box goods for Tougaloo College. **Redfield:** Zion Ch., 10.

COLORADO—$35.75.
Colorado Springs: Second Ch. S. S., 2.75. **Fort Collins:** First Lutheran Ch., 15. **Fort Morgan:** Christ German Ch., 10. **Sterling:** Zion German Ch., 8.

MONTANA—$2.00.
Laurel: Evangelical Lutheran Ch., 2.

WYOMING—$2.00.
Worland: German Ch., 2.

ARKANSAS—$13.67.
Little Rock: First Ch., 13.67.

NEW MEXICO—$8.00.
Gallup: Ch. of Christ, 8.

PACIFIC DISTRICT

CALIFORNIA (NORTHERN)—$318.50.
Alturas: 2.43. **Bay Point:** Ch., 3.40. **Berkeley:** First Ch., 36.18. **Campbell:** 19.40. **Ceres:** 8.36. **Eureka:** 5.97. **Fresno:** First, 10.43. **Grass Valley:** Ch., 1.62; S. S., 52c. **Hydesville:** 48c. **Lockeford:** 4.59. **Lodi:** Ebenezer Ch., 27.53. **Oakland:** Calvary, 5.07; Olivet, 97c. **Pittsburg,** 1.83. **Rio Vista:** 53c. **San Francisco:** First, 137.74; Mission, 19.40; Sunset, 1.65; L. S. Sherman, for Oriental Missions, 5. **Sanger:** 20. **San Juan:** 53c. **Santa Rosa:** First Ch., 2.28; S. S., 44c. **Tipton:** 1.03. **Woodside:** 97c.

CALIFORNIA (SOUTHERN)—$404.88.
Bakersfield: Pilgrim Ch., goods for Albuquerque, N. M. **Calexico:** Missionary Soc., goods for Albuquerque, N. M. **Escondido:** Congregational Mission Club, goods for Albuquerque, N. M. **Los Angeles:** First 50; Ch. of the Messiah, Girls' Club, for Albuquerque, N. M., 25; Hollywood Ch., Woman's Soc., goods for Tillotson College; Hollywood Ch., goods for Albuquerque, N. M.; Hollywood Ch., Girls' S.S. Class, package goods for Albuquerque, N. M.; Pico Ch., package goods, Vernon Avenue Ch., goods for Albuquerque, N. M.; Plymouth Ch., goods for Albuquerque, N. M.; Union Ch., goods for Albuquerque, N. M.; Mrs. R. S. H., package goods for Albuquerque, N. M.; W. M. B., 25. **Oceanside:** J. L. C., 10. **Ontario:** Bethel Ch., package goods for Albuquerque, N. M. **Palms:** Woman's Soc., goods for Tillotson College. **Pasadena:** Lake Ave. Ch., goods for Albuquerque, N. M.; Mrs. R. A. M., for Tougaloo College, 10. **Redondo Beach:** Woman's Society, goods for Tillotson College. **Riverside:** 15. **San Diego:** First Ch., package goods for Albuquerque, N. M.; Japanese Ch., goods for Albuquerque, N. M.; Ladies of Mission Hill Ch., goods for Tillotson College. **San Diego:** First, 35.28. **Whittier:** 30. **San Ysidro:** Missionary Soc., goods for Albuquerque, N. M. **Whittier:** Plymouth Circle, package goods for Albuquerque, N. M. **Yucaipa,** Woman's Union, package goods for Albuquerque, N. M.
Woman's Home Missionary Union of So. California: 204.60.

OREGON—$242.89.
Corvallis: First Ch., 5.49. **Forest Grove:** 7.85. **Gaston:** Ch., 22.20.; S. S., 80c. **Ione:** 4.75. **Jen-**

nings Lodge: 1. **Oregon City:** 11. **Portland:** First, A. H. H., 25; Highland, 2.90; Sunnyside, 31.50; University Park, 1.85; Waverly Heights, 15.25; Second, German, 20. **Salem:** First, 11.70; Central, 23.70. **The Dalles:** 57.70. **Oregon:** 20c.

IDAHO—$7.00.
Wallace: 7.

UTAH—$45.00.
Vernal: L. Ashton Hardware Co., 25; A. A. B., 10; J. K. B., 10; for Willcox Academy.

WASHINGTON—$176.93.
Bellingham: First 10. **Clear Lake:** 1.50. **Cashmere:** First German Ch., 12. **Deer Park:** 5. **Lakeside:** 2.75. **Orchard Prairie:** 1. **Pleasant Valley:** 4. **Quincy:** Salem German Ch., 3. **Seattle:** Green Lake, 2; Keystone, Y. P., 2.50; Pilgrim, Y. P.; 2.50; Plymouth Ch., 129.68. **Tonasket:** 1.

ARIZONA—$11.40.
Phoenix: Neighborhood Ch., 11.40. **Prescott:** Cong'l Ladies' Circle, goods for Albuquerque, N. M.

THE SOUTH

KENTUCKY—$70.00.
Lexington: Sec. Pres. Ch., for Chandler Normal School, 70.

NORTH CAROLINA—$58.60.
Bear Creek: Ch., 2.75. **Carters Mills:** Ch. 2. **Dry Creek:** Ch., 1.15; **Greensboro:** Shiloh Ch., 4. **Greensboro:** Ch., 2. **High Point:** Ch., 2. **Mt. Gilead:** Ch., 2. **Pekin:** Ch., 2. **Raleigh:** Ch., 28.75. **Sanford:** Ch., 2.10. **Snow Hill:** Ch., 2. **Statesville:** Ch., 2. **Tempting:** Ch., 5.85.

TENNESSEE—$3.00.
Pleasant Hill: A. L. B., for Athens, Ala., 3.

GEORGIA—$32.00.
Atlanta: First Ch., for Talladega College, 10; N. C. R., for Talledga College, 1. **McIntosh:** J. T. R., for Dorchester Academy, 10. **Marietta:** Ch., 1. **Thomasville:** Allen Normal Alumni, Prize for S. A., 10.

ALABAMA—$117.66.
Athens: Trinity Ch., 3; Friends, goods for Trinity School; **Birmingham:** F. D. W., for Talladega College, 10. **Gadsden:** Ch., 2. **Selma:** Ch., 7. **Talladega:** First Ch., 95.66.

MISSISSIPPI—$37.00.
Meridian: A. M. A. Club, for Tougaloo College, 37.

LOUISIANA—$9.78.
Abbeville: St. Mary's Ch., for Talladega College, 4.25. **Erath:** Beard Ch., 1. **New Iberia:** St. Paul Ch., 4.53.

TEXAS—$13.50.
Beaumont: Graham Ch., 3.50. **San Antonio:** First Ch., 10.

FLORIDA—$119.28.
Daytona: First Ch., 19.95. **Fessenden:** Young People's Meeting, 2.65. **Jacksonville:** Union S.S., 4.57. **Sanford:** People's Ch., 22.61. **Winter Park:** Ch., 22.50. **West Palm Beach:** S.S., 47.

FOREIGN

CANADA—$2.00.
Leader: Sask, Zion German Ch., 2.

Congregational World Movement	$10,408.24
Diamond Jubilee Fund	6,644.08
A. M. A. League	232.05

SUMMARY OF RECEIPTS FOR DECEMBER, 1921

Donations	$40,472.30
Legacies	3,934.83
	$44,407.13

RECEIPTS THREE MONTHS

From October 1 to December 31, 1921.

Donations	$86,712.67
Legacies	13,235.96
	$99,948.63